Amalgamation—1922. Ohio

TOLEDO O. BLADE
JUNE 4 1922

Will Wed Colored Girl

Bernhard Meyer, white, procured a license to marry Elizabeth Henderson, colored, in probate court Monday. Meyer is 32 and gave his occupation as a fireman and his birthplace as Germany. The girl gave her age as 21 and her birthplace as Virginia. Her address was 1127 Montgomery street.

CINCINNATI POST
SEPTEMBER 7, 1922

"MIXED" MARRIAGE FAILS

A marriage between a negro woman and a white man ended Thursday when Judge Thomas H. Darby granted a divorce to Mrs. Carrie Perkins, 24, of 743 Carlisle av, from Ernest Perkins, 25. They were married by a Dayton (O.) magistrate in 1915. Mrs. Perkins said her husband expected her to support him while he gambled.

GIRL DISCOVERS "BAD BLOOD" IN HER VEINS

Chicago Tribune 8-26-22

CINCINNATI, Aug. 26.—A long-cherished belief that both her parents were white was shattered when Edna Finnell, 25 years old, nurse, was arraigned in Municipal Court after having been arrested in an apartment at 915 Central avenue. She was charged with disorderly conduct.

From the lips of her father, Thos. Finnell, former professional bondsman, living at 331 Laurel street, she heard, she said, for the first time that her mother was not white.

"I always thought she knew it," Finnell told Municipal Judge W. Meredith Yeatman.

"It can't be true; it can't," the girl moaned, clasping her hands and clutching at the railing of the witness stand for support.

Finnell appeared in Court after the girl had admitted that her father's name was Finnell. She had contended earlier that her name was "Anna Brown."

"Hello, dad, where do they get that stuff that I have Negro blood in me?" the girl asked him as he came into the courtroom. Finnell said he had tried to dissuade her from posing as a white girl, but had done so in vain.

Clara Brown, at whose apartment the girl was found, said the girl's mother was a Black Woman and was a relative of hers.

"She wanted to associate with white folks and just wouldn't believe she was a Negress," she said.

The girl's case was continued, when Vick Gullion, living on Laurel street, is to be questioned. Gullion, it was said, would be able to confirm the story that the girl is not white.

Meanwhile, nurses and hospital attaches at the General Hospital were surprised by the disclosure that the girl is of Negro parentage on her mother's side. For several months she was a nurse at the hospital, and apparently was of pure white lineage. She also had served as a nurse in other institutions, and recently had taken private cases.

The girl was arrested Sunday after police had received a note to the effect that a white girl was living with Black People at the Central avenue address. A raid by police revealed the girl. A Black man was in another room. He also was arrested.

Following her arrest the girl said she was a mulatto. Later she said she was white. She said she was engaged to a physician at the General Hospital, but later retracted this statement. She then contended she was engaged to a physician in another Ohio city, but declined to give his name. Not until recently was her name learned.

The girl was defended by A. L. Dalton. An attorney, whose services were obtained by Clara Brown, the woman in whose home she was found. Dalton told Judge Yeatman the girl had Negro blood in her veins, and that he had known her for years. She denied knowing Dalton.

POLICE BAFFLED AT GIRL'S STORY

Pittsburgh Courier 8-18-22

"Anna Brown" Says She is White But Colored Woman Protests that Girl is Related to Her

CINCINNATI, Aug. 18.—Admitting that the name she had given to the police is not her right name, a young woman, a blonde, apparently, 25 years old, who registered as "Anna Brown," stood behind the bars in the Place of Detention yesterday and refused to tell why she had been living in the house of a colored woman at 715 Central avenue.

When arrested, several pictures of the girl were found in her room. She was dressed in the garb of a nurse when the pictures were taken.

Questioned by police she said she was a mulatto. Later she admitted to Lieutenant Hesselbrock, of Central Station, that she was white and that she was engaged to a physician at the General Hospital.

"If my real name gets into the newspapers, I will commit suicide," she said. She added that her fiance would desert her should he learn of her plight.

The physician mentioned by the girl was located at the General Hospital yesterday. He denied he had ever known the girl.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation – 1922

Africa

QUAINT AFRICAN PEOPLE.

New York Times
11/12/22

YORUBAS are a series of negro tribes living in the Lagos district of the Western province of Southern Nigeria. They are an interesting people of very ancient lineage, but little heard of since slavery was abolished. Their part of Africa was long called the slave coast, and the Yorubas were the most valuable slaves brought to the South in early days. They are of true Ethiopian stock, but among them are found many with lighter skins and Caucasian features, denoting a strain of Hamitic or Semitic descent.

They have only primitive folklore tradition, but the lighter skin is an old heritage, and was commented upon among the Southern slaves by early Colonial writers, before there was any admixture of white blood among American negroes. The whole Yoruba population are divided between farming and city life, one of their cities having sometimes a population of 40,000. Many of the towns are walled and look rather like pre-Biblical or Old Testament strongholds. Yorubas, however, are not warlike. They will fight only defensive wars, and all attempts to get any of them into the late war met with failure.

Pottery, weaving, tanning, dyeing and forging are their chief industries in the towns, and they do some exporting and importing. Agriculturally speaking, they are self-supporting, and their farming implements, while primitive, are adequate. The white visitor is surprised at their houses and their tribal government. Large houses abound. The dwelling of a chief will sometimes have fifty rooms, well built and adorned with carving representing fabulous animals and scenes of war and hunting.

Yoruba men have developed administrative ability. Their system of government comprises a council of elders presided over by a chief, who assumes an office to which he is entitled by heredity. This heredity lies in two families, and the office passes from one to the other family alternately. The council gathering is reminiscent of administrative gatherings pictured on the ruins of walls from Knossos. The elders are recruited from the different Yoruba tribes and can be distinguished from another by the different tribal tattoo markings, usually representing a simple pattern of two or more vertical lines on the cheeks.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH PET 17

Amalgamation - 1922

Arkansas.

NO NEGRO BLOOD.

Arkansas Man Asks for Mandamus to Get Children in School.

Commercial Appeal 1/18/22

LITTLE ROCK, Ark., Jan. 17.—Alleging that his children are barred from attending school in their district because the directors claim they are negroes, Jefferson Black of Montgomery County today filed in the state supreme court an appeal from the Montgomery County Court, where his petition for mandamus was denied. He also asks $500 damages.

The transcript, one of the most voluminous ever filed in the court, contains 301 typewritten pages, 31 depositions and 16 exhibits, including photographs of the children and their parents. The depositions cover the family genealogy for three generations and state that the children have a small strain of Cherokee Indian blood on the maternal side.

GIRL DECLARED NEGRO.

PINE BLUFF, Ark., Feb. 22.—Deleretta Sybil Gautier of Chicago mentioned in news dispatches from Chicago last night as a Spanish girl seeking to stand annulment of her marriage to Gautier because she found that he was already married to another woman when she married him is a daughter of Jim Jones and a niece of the late Wiley Jones, two of the best known negroes who ever lived here. The woman secured a divorce here in April from J. W. Jennings, now a negro druggist of Helena, where she and Jennings formerly lived.

Commercial Appeal Memphis Tenn. 2/23/22

UNTO THE FOURTH GENERATION

Slightest Trace of Negro Blood Sufficient

Savannah Tribune 6/15/22

Little Rock, Ark, June 17—(Preston News Service)—In one of the most bitterly contested cases that has come before the courts of this state in years, Jefferson Black, presumably white, contended that his children were entitled to all the rights and emoluments of the constitution of the United States and, therefore, should enjoy the privileges and opportunities guaranteed to Amercan whites, but the Montgomery county court said "No". Black carried the case to the state supreme court which upheld the decision of the lower court.

"A person with the slightest trace of Negro blood is a Negro, regardless of how closely he resembles a caucasian" so declared the courts of Arkansas. The above decision was handed down by the Arkansas Supreme court last Tuesday in affirming the dicision of the Montgomery county circuit court. The lower court had issued an order excluding the children of Jefferson Black from attendance at one of the white schools on the ground that they were Negroes. The case came before the trial court on Black's petition when the director of the school district declared the children to be Negroes and ordered them taken to another school.

Evidence filed by the directors was to the effect that the great-grand mother of the children had been a Negro slave. Black, however, declared that the children had faint strain of Cherokee Indian blood in their veins, and in ihs petition stated that "petitioners" children, in appearance, show no sign of Negro blood, and judged from their appearance alone would pass for persons of pure caucasian blood." In Mr Black's transcript of appeal filed in the supreme court appears pictures of the children.

In affiming the finding of the lower court that the children were Negroes and the school directors were justified in excluding them from the school, the supreme court, commenting on the laws interpreting what constitutes a person of Negro blood, said: "The language is broad, and has no relation to the degree of blood."

N. Y. C. [illegible]

JUNE 7, 1922

ANTHROPOLOGY RULING.

LITTLE ROCK, Ark., June 6.—A person with the slightest trace of Negro blood is a Negro, regardless of how close he resembles a Caucasian.

This was the decision handed down by the Arkansas Supreme Court affirming the Montgomery County Circuit Court in the appeal of Jefferson Black, whose children were excluded from attending one of the white schols on the ground that they were Negroes.

The school directors filed evidence that the great grandmother of the children had been a Negro slave. Black claimed that the children had a faint trace of Cherokee Indian blood on their mother's side.

Takes Color Question to Washington

The Chicago Defender

Little Rock, Ark., Oct. 20.—Jefferson Black (white) of Montgomery county, whose children were refused admission to a white school of the county on the allegation that they contained an admixture of African blood, yesterday appealed to the supreme court of the United States. The action of the district school board which denied admission to the children was affirmed by the Arkansas supreme court last spring.

Black lives in District No. 16 of Montgomery county and had four children of school age. Soon after the opening of the school last year the board of directors notified Black that the children were reported to be of African blood and that they would not be allowed to attend the school for white children.

Black appealed to the Arkansas supreme court, filing a 400-page transcript which contained the photographs of the children. He said that one of their ancestors was a Cherokee Indian and filed testimony to show that this was the only trace of blood they bore that was not Caucasian. Witnesses were introduced by the school directors to show that one of the children's grandparents had been a slave.

The supreme court did not go into the facts of the case, affirming the ruling of the school board on the points of law presented. The higher court held "that any trace of Negro blood, however faint, constituted a person a Negro." The question never before has been in the state supreme court.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Amalgamation - 1922

Alabama.

NEGRO MAN AND WHITE WOMAN PLACED IN JAIL

Montgomery Advertiser

(Special to The Advertiser)

BIRMINGHAM, ALA., Mar. 12.—Andrew Griffin, negro, sentenced to 18 months' imprisonment and fined $300 in police court on three charges, is back in jail after being surrendered by his bondsmen as a bad risk.

Griffin, according to the police, was arrested while in an intoxicated condition, in company with a white woman, Evie Cain, who was also arrested and remains in the city jail pending appeal of her case, in which she was fined $100 and sentenced to one year. Following the arrest of the two, rumors spread fast to the effect that violence would be attempted. It was on account of these reports that the negro's bondsmen decided to surrender him, it is stated. He was out on bond pending appeal.

WHITE MAN AND COLORED WOMAN FOUND IN DYING CONDITION. NO CLUE FOUND FOR TROUBLE.

4/1/22

Birmingham Reporter

R. S. Kellum, 39, a white man, and Ida Lewis, a colored woman, were taken to the Hillman Hospital Monday night at 8:30 o'clock in a dying condition. Kellum died Tuesday morning without regaining consciousness and the last reports are that the woman is in a serious condition and still unconscious. They were found on a vacant lot on 7th Avenue, North, between 24th and 25th Streets, lying in a pool of blood; they were discovered by a colored man who gave the alarm to a white neighbor and he reported it to police headquarters.

The matter is still an unraveled myster, no arrests have been made.

This is not the first time in recent months that white men have been found connected up with Negro women in a mysterious way. It is the queerest sort of situation that they are butchered up in such fashion and no traces of motive.

OVER COLOR LINE, CLAIM

White Man, Said To Have Given Negress Missive, Fined.

When A. B. DuBose, 2501 Seventh Avenue, North, is said to have handed a letter to Miss Hattie Robinson, Negro maid in a downtown physicians office Saturday afternoon, it led to the arrest of both shortly afterward and heavy sentences in police court Monday afternoon.

City Detective George Bragan chanced to be passing near the doctor's office, 109 1-2 North Twentieth Street, he testified before Judge Henry J. Martin, when he observed the white man signaling the Negro woman in a suspicious manner, he said, and paused. The woman received the letter, Bragan stated, but walked away, DuBose following her several blocks through the business district with the officer pursuing both.

Because of crowds on the streets DuBose lost the woman in the crowd, Bragan declared. Bragan, however, soon intercepted the woman, and the letter was surrendered. The woman was arrested on a charge of disorderly conduct, it was stated in court, and after her apprehension revealed that she had received a number of other letters from DuBose, the detective stated.

DuBose was fined $100 and sentenced to 180 days in the city jail on a charge of disorderly conduct aggravated. The woman was fined $50 and senntenced to 90 days's imprisonment.

NEGROES ARE FREED IN DOUBLE MURDER

Montgomery Advertiser

5/8/22

Two of the negroes who have been held in connection with the murder of W. D. Davis, white man, and Rosetta Thomas, negro woman, Saturday night, were released Wednesday for lack of evidence. The police department, through the detective force, is continuing the investigation of the double murder and hopes to place the guilt for the murder at some near future date. Chief Taylor said Wednesday afternoon that he hopes to have some definite information on the matter soon.

SWEETHEART KILLS GIRL AND LOVER

Chicago Defender

Overtakes Her and White Paramour on Railroad Tracks; Uses Ax

5/27/22

Montgomery, Ala., May 26.—Ghastly and bloody, the bodies of a man and a woman, the man white, the woman not white, were discovered at the bottom of a ditch that runs parallel to the tracks of the Central of Georgia railroad where it separates the old from the new Oakwood cemetery.

The name of the man found is W. A. Davis. He was a mechanic in the L. & N. shops. The woman is Rosetta Thomas, cook for one of the most fashionable white families of this city.

Her body, with the head gashed in half a dozen places and her clothing torn, was found about three feet from that of the white man. His head had also been chopped open, apparently with a hatchet, but he did not show signs of the struggle the woman seemed to have gone through. The corpses were found Sunday morning by C. C. Woodruff, railroad fireman, who noticed a large pool of blood just at the edge of the roadbed, at a point some 40 or 50 feet east of the wagon road connecting the two cemeteries.

No Doubt of Murder

There is no doubt but that the man and woman were murdered. The theory is that they were assaulted on the railroad tracks while they were together, murdered and their bodies thrown in the ditch below.

The most prevalent theory of the motive of the crime is jealousy. It is believed that a lover of the woman caught her in her clandestine association with the white man and murdered them both. A note found in the woman's pocketbook seemed to substantiate such a belief. The message was written in lead pencil and bore the appearance of being recent. The writer was a man who did not sign his name and who called the woman's attention to some misdeed of hers. Another man was hinted at, but the writer seemed to be afraid to mention any name. At the close of the letter he warned her not to do what she had done again, threatening her with dire consequences if she did. Police are trying to find the man who wrote the letter.

Overtook Couple

From the manner in which the white man was slain, it is patent that the murderer overtook the couple who were seen to go in the direction of the railroad by Raymond Marcus, took Davis to task for being out with his sweetheart, and then, when the white man remonstrated, killed him. There was one gash on the back of the head and one in the forehead. The trail of blood on the roadbed indicated that the woman had run and that the slayer had overtaken her. She, being aware of his intention, must have fought back, for her clothing was torn off and many parts of her body mutilated and bruised. After she was killed she was dragged back to the spot where she had been overtaken with the white man and both of them were thrown over the bank together.

Several Race men were arrested and held in jail pending the discovery of the murderer.

Fireman Makes Weird Discovery Early Sunday Morning; Man Is Identified as W. A. Davis and Negro Woman as Rosetta Thomas; Hatchet Believed Instrument Used in Double Murder; Authorities to Continue Investigation Begun Sunday

Montgomery Advertiser

Their heads gashed and crushed by some sharp instrument, probably a hatchet, the dead bodies of W. D. Davis, L. & N. mechanic and Rosetta Thomas, negro woman, were found Sunday morning at the bottom of a deep ditch bordering the Central of Georgia Railroad [illegible] which separates the old from the new Oakwood cemetery.

5/15/22

[illegible] along the tracks just after [illegible], C. C. Woodruff, railroad [illegible], noticed a large pool of blood [illegible] at the edge of the roadbed, at a [illegible] some 40 or 50 feet east of the [illegible]agon road connecting the two cemeteries. Stopping to investigate, he observed on the same side of the track that in two places the weeds and grass had been pressed flat, apparently from the dragging of some heavy body over them. Both clearly marked trails ended at the edge of the ditch, which is some 15 or 20 feet in depth. Walking to the edge of the embankment and looking over he discovered the bodies of Davis and the negro woman. They lay about 20 feet apart.

Woodruff immediately notified the city and county authorities, who summoned Coroner John J. Diffly, and an investigation was begun, which investigation was continued after the body of Davis had been removed to the Diffly Funeral Home, and the woman's remains taken to the establishment of the Loveless Undertaking Company. The identity of Davis, who was about 45 years of age, was established within a short time, as he was an employee in the L. & N. railroad shops and was well known. Some time elapsed however before the negro woman's name could be ascertained. She was finally identified however, as Rosetta Thomas, and is said to have been employed as cook in one of the city's most popular residential sections.

There appears to be no shadow of a doubt but that the man and woman were murdered. One theory advanced during the early stages of the investigation was that both might have been struck by a passing train, but though the nature and location of the wounds on both bodies would have tended to disprove such a theory, it was thoroughly sifted out and finally dismissed.

The murders were supposed to have taken place some time between midnight and 5 o'clock Sunday morning. The engine of the only train which traversed the Central of Georgia right of way was thoroughly examined by Police Captain W. J. Leavell and Detective Sergeant Paul Rapport for blood marks or other possible clues, but none were found. It was also perfectly plain that the bodies had been dragged from beside the track and thrown into the ditch. It developed also that the woman had struggled with the murderer before he delivered the blow that crushed out her life as the waist which she wore was ripped and torn in a number of places. In addition it was found that there were no marks or wounds upon either body except about the head, and it was pointed out that had they been struck by a train it is hardly conceivable that other bones would not have been broken, or marks or bruises made on the bodies, the cause of which could easily have been traced by experts.

Montgomery Advertiser

The wounds on Davis' head were clean cut and both of equal length, and had apparently been made by some sharp chopping instrument, which is believed to have been a hatchet. One of these wounds was on the back part of the skull, and the other above the left eye. Both had penetrated into the brain. There was also a cut at the corner of the right eye.

The negro woman had received a deep cut just back of the left ear, her face was battered and her skull fractured in a number of other places. It is believed that Davis was killed first, and that the murderer then pursued the woman, overtook her and after a struggle, killed her, then dragged both bodies from the railroad track and threw them into the ditch.

Several negroes were arrested by police authorities throughout the day Sunday, and it was stated, were being held for investigation. So far as is known, the murderer left no clue. The most valuable information obtained by the authorities Sunday, which would seem to throw any light on the case, was furnished by F. Sawyer, who resides on Railroad street, near the old brewery property. He said that at about 10:30 o'clock Saturday night, while he was sitting on his front porch he saw a white man and a negro woman walking down the railroad track going east, in the direction of the spot where the murder is supposed to have taken place. Some time elapsed and a white man and a negro man passed in the same direction, he said. About 30 minutes later, he stated, he saw a negro man in his shirt sleeves, running in the same direction, alone. The distance from Mr. Sawyer's front porch to the railroad tracks is short, and there was a bright moon Saturday night. It is not probable therefore, that he could have been mistaken.

There is a possibility that a negro who accosted Raymond Marcus, an employee of the Diffly Funeral home, late in the forenoon Sunday, knew something of the tragedy. Mr. Marcus, who was driving an automobile at the time, stated that this negro approached him at the corner of Mildred and Holcombe streets and urged him to take him "out to the track," offering to pay him if he would do so. When Mr. Marcus refused, the negro proceeded hurriedly up Mildred street. The man is described by Mr. Marcus as being of above medium height, and very dark in color. He stated also that this same man, who was wearing a white and black striped shirt, appeared to be much agitated and excited. Coroner Diffly and Deputy Sheriff Joseph Partin later made a

TUSKEGEE INSTITUTE (SP.) NEWS BUREAU 10-22

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thorough search for this negro, but without success.

Following the identification of Davis, every effort was made to determine where his relatives could be located. None of his papers, however, gave any information further than that his parents reside at Newark, Ohio. It was also stated that he has a wife, who is residing in Indianapolis, Indiana. Early Sunday morning, Coroner Diffly sent telegrams to both places, but up to a late hour had received no reply.

The search for the murderer was being relentlessly pursued by city and county authorities, late Sunday night.

NEGRO HEAVILY FINED FOR INSULTING LADY

Montgomery Advertiser

10/31/22

Ed Parks, a sportily dressed negro adorned with tortoise shell rimmed glasses, and said to be an insurance collector, received a fine of $100 and a hard labor sentence of six months from Recorder Ed Graham Tuesday, following his conviction of insulting a white woman. It was stated that Parks had been hanging around the house where the woman resided for some time in a suspicious manner, and that he approached and spoke to her after she had left the house on one occasion. He was arrested Monday night, and tried Tuesday afternoon. An appeal was taken by the negro from Judge Graham's decision. He has been in Montgomery about one month, it was stated, and is a native of Kentucky

JULIUS SILVERBERG'S CONDITION SERIOUS

Montgomery Advertiser

10/24/22

Former Montgomery Man Unable to Throw Light on Mysterious Attack

BIRMINGHAM, ALA., Oct. 23.—Julius Silverberg, young telegraph operator, formerly of Montgomery, Ala., who was assaulted Sunday morning in an alley, was still in a critical condition at the South Highlands Infirmary tonight and was unable to throw any light on the mysterious attack which caused the death of Louise Carter, a negro woman, and seriously injured Silverberg. Silverberg and the negress were found Sunday morning in the rear of 1816 Sixth avenue by J. S. Joy, who resides at the Sixth avenue address.

Hospital attendants declare that Silverberg was semi-conscious at times Monday, but was unable to talk. Although unable to secure any information from the wounded man, the police are working on several clues which they claim may lead to an early arrest in the case. The police declare the crime could have been the result of an organized effort on the part of negroes of Birmingham to suppress intermingling of the races, or it could have been the work of a negro fanatic working singly with the same object in view. They do not believe the crime was the result of jealousy. Other similar crimes recently lead the police to place some belief in the theory that an organized band is at work.

Silverberg and the woman were beat over the head evidently with a heavy instrument. It is reported that the police are in touch with a person who saw Silverberg and the woman enter the alley and later saw a negro man enter. A description of the lone negro has been obtained by the police. It is claimed the police were in receipt of information Saturday that a negro woman answering the description of the slain negress had been in the habit of luring young white men into the alley, while a negro man, a confederate, had been following them for the purpose of robbery.

The police scout the theory that Silverberg had been robbed, although his pockets were rifled. A diamond stick pin and a valuable ring worn by the young man were not molested.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation—1922 California.

MYSTERY WOMAN IN WIERD WILL

Pittsburgh American

Strange Character Who Aided John Brown, Named in Document Denying Children and Cutting Them Off With Five Dollars.

8-25-22

SAN FRANCISCO, Aug. 25.—Sixty years ago a certain colored woman of this city figured as one of the minor principals in the tragedy of John Brown's raid on Harper's Ferry. Her name was Fanny Pleasant, she was a freed slave and the mistress of what was then a small fortune. She became interested in efforts to liberate the plantation negroes. In 1858 she went to Chatham, Ontario, to meet Brown and gave him $30,000 to finance his expedition against the old town perched on the crags where the Shenandoah and Potomac rivers flow together.

Fanny Pleasant died here in 1904 at the age of 89. She has been rescued from oblivion by the will of Mrs. Theresa Bell disposing of $1,000,000. Mrs. Bell mentions a horror that had haunted her for decades and Fanny Pleasant is connected with that horror.

The will of Mrs. Bell is considered one of the most weird in the history of testamentry writings. The five "children" of Mrs. Bell are cut off with $5 each, and Mrs. Bell vehemently denies that she is their mother. A third of the estate is left to charity. There are a few bequests to friends and servants. The residue, amounting to some $700,000, is bequeathed by Mrs. Bell to her cousins, "If I have any," or, if there are no cousins, to the State of California.

Mrs. Bell was the widow of Thomas Bell, a "forty-niner," who made a fortune in gold in the hills of California. It was in 1849, too, that Fanny Pleasant came to San Francisco, with $50,000, which she had realized from the sale of Cuban bonds, a part of the estate of her first husband. In the course of time she became housekeeper at the Bell home. Popular report credited her with being, more than that, the friend and adviser of Bell himself. She exercised unusual power in the household until 1892, when Bell died. Then, although with privileges shorn, she continued in the employment of Mrs. Bell until 1899, when she was ordered to leave. Mrs. Bell, it seems, had found in Fanny Pleasant's possession a deed transferring property owned by Mrs. Bell to a third person.

All these things, that might have been forgotten as minor domestic troubles, are now put in a lurid light by the insinuations of Mrs. Bell's will. What the horror is, the document does not disclose, but it peers at the reader out of every line of the will, that is scrawled on sheets of folded letter stationary.

It tells how Fanny Pleasant once told Mrs. Bell of another woman being intimate with her husband. Up to this time Fanny Pleasant seems to have been held in high regard by Mrs. Bell herself. But now Mrs. Bell looked into this story of another woman, and found it untrue, according to the will. Here the children are dragged abruptly into the matter.

No hint as to the real parentage of the children is contained in the will.

This inquiry of Mrs. Bell's into the character of Fanny Pleasant was something that came as a terrible shock, for Mrs. Bell writes. "I was never in any church or took part in naming any of them (the children)" after learning about Fanny Pleasant. All these years, while caring for the five youngsters, educating them, nursing them in sickness, Mrs. Bell harbored in her heart such antipathy that she preferred at the end to give her money to strangers rather than see them enjoy it.

LIVED LIFE OF NEGRO FORTY YRS.; MAN NOW CLAIMS HE IS WHITE

Pittsburg American
12-15-22

OAKLAND, Cal., Dec. 12.—Arthur S. Hill unfolded a story such as only the best of novelists might weave when he filed in the Superior Court here today a petition to become heir to the estate of Robert Bruce Kyle.

The story began in Kentucky, where, Hill charged, a gay young Northerner betrayed a daughter of the Old South.

Hill said he was the child of the unwedded union.

Robert Bruce Kyle was the brother of Hill's mother, and, according to the papers filed here, he swore and carried out vengeance upon his sister's alleged betrayer—shooting him, but not fatally.

The mother, unable to face society with her disgrace, gave her babe into the keeping of a colored woman.

"Raise him as your own," she told the woman.

This woman swore never to reveal that the child was not her own during the life of the real mother.

"I was told that a colored woman was my mother and that my father was white," Hill declared

The colored woman was released from her pledge of secrecy by the death of the mother and Kyle, told Hill the true story, the petition alleged, and then dropped from sight among her own people in Kentucky.

Hill emerged from the society of the black race and took his true place among the white people.

Lived Life Of Negro 40 Years, White Man Now Claims Rights

Arthur S. Hill, Left By Unwedded Mother To Care Of Black "Mammy," Learns In Last Year His Birthright And Seeks Uncle's Estate.

Oakland, Cal., Dec. 9. (Special).—Arthur S. Hill unfolded a story such as only the best of novelists might weave when he filed in the Superior Court here today a petition to become heir to the estate of Robert Bruce Kyle.

The story began in Kentucky, where, Hill charged, a gay young Northerner betrayed a pretty daughter of the Old South.

Hill said he was the child of the unwedded union.

Robert Bruce Kyle was the brother of Hill's mother, and, according to the papers filed here, he swore and carried out vengeance upon his sister's alleged betrayer—shooting him, but not fatally.

Mother Gave Baby To Negress.

The mother, unable to face society with her disgrace, gave her babe into the keeping of her negro mammy.

"Raise him as your own," she told the mammy.

The negress swore never to reveal that the child was not her own during the life of the real mother.

"I was told that the negress was my mother and that my father was white," Hill declared.

Then followed a story of flight by Kyle and his sister, fearing prosecution for the shooting of the alleged betrayer, into Mexico and then to California, where in the last year both died.

Lived As Negro 40 Years.

But for four decades which intervened Hill lived the life of a negro.

"For the first time in my life during the last year I sat at a table with white people where I belonged," he said.

The mammy, released from her pledge of secrecy by the death of the mother and Kyle, told Hill the true story, the petition alleged, and then dropped from sight among her own people in Kentucky.

Hill emerged from the society of the black race and took his true place in the scheme of things.

"I believe the story is entirely true," announced the public administrator, "and will use every effort to secure for this man the property of his uncle, the late Robert Bruce Kyle."

DIVISION OF BEHAVIORAL SCIENCE RESEARCH PET 15

Amalgamation — 1922. Colorado

White Woman Fights For Colorado Man's $12,000

Afro-American
5-13-22
Baltimore

Denver, Col., May 11—The claim of Lena Fisher, a white woman that the $12,000 estate of the late Basil Hill, a colored business man belongs to her, will be heard tomorrow by County Judge George A. Luxford.

Mrs. Fisher declares she was adopted by the Hills and was promised their estate when they died. Her complaint states she continued to live with the Hills, concluding her part of the bargain, and married a Negro.

The will provides for two public bequests, to the Holy Ghost Catholic Church and the Negro Women's Club of Denver, and leaves the remainder of the estate to Jack D. Fagan, Robert Rickman, Neal Williams, Carl Warren and Anna Warren.

White Woman Loses Fight for $12,000

Baltimore
Afro-American
5-27-22

Denver, Col., May 25—Lena Fisher, a white woman was ruled out of District Court last week when she appeared before Judge George Lucksford and claimed that the $12,000 estate of the late Basil Hill, a colored business man belonged to her on the ground that she had been adopted by the Hills and at their request had married a colored man.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation – 1922

District of Columbia.

WASHINGTON LETTER

THE NEW YORK AGE BUREAU,
611 F STREET, N. W.,
Miss JEANNETTE CARTER, Mangr.

Washington, D. C.—In the recent hearing before the committee on the District of Columbia of the House of Representatives, the hearing being on six bills all bearing upon the general subjects of "Intermarriage of whites and Negroes in the District of Columbia" and "Separate Accommodations in Street Cars for whites and Negroes in the District of Columbia," the principal arguments were made by Archibald H. Grimke and Whitfield McKinley in opposition to the measures; but interesting statements were also made by Kelly Miller, George W. Cooke, Mrs. Rosetta E. Lawson and Attorney James A. Cobb. Mr. McKinlay, who is a prominent real estate broker and race leader of large learning and experience, said he came originally from Charleston, S. C., and directed attention to the widespread opposition to a proposed amendment of the miscegnation laws in the Constitutional Convention of 1894 by leading white persons because they were sure it would lead to bloodshed, as so many prominent families in South Carolina had a strain of Negro blood in them. Mr. McKinley called attention to an editorial in the Charleston *News an dCourier* which sustained the opposition made by Congressman George Tillman on the grounds stated and took occasion to quote the law on the subject. Mr. McKinley also contended that if there were no laws on the question "race pride would be a barrier against the intermarriage of the races." and recited an instance personal to himself, saying, he would rather "see his daughters dead than to see them marry into the white race under present conditions." He maintained that miscegnation laws defeated their main purpose, as they constrained many colored people to pass over into the white family group. He said, "I can conceive of nothing more vicious, nothing more harmful to both races, than to inflict upon them a law that in effect says that one race is superior and the other race is inferior, and not in effect bringing about the results intended." It was brought out that there are so few intermarriages in the District of Columbia that a law to prevent such is unnecessary on that account as well as being utterly unsound in morals and public policy.

DIVISION OF BEHAVIORAL SCIENCES RESEARCH

Amalgamation — 1922

Florida

Are They White? Is Question in Florida Court

Chicago Defender

Jacksonville, Fla., April 28.—Lewis R. Salis has just succeeded in getting a mandamus against Dr. Hathaway, superintendent of public instruction, and the board of instruction, compelling them to readmit his children to Arlington school or answer the reason why. His three children, Clara, 11 years old; Gladis, 9 years old, and Lewis R., 6 years old, were attending the Arlington school until parents of other children made complaint that these three were not white.

According to Florida law, if an individual has more than one-eighth of blood other than white he cannot be classified as white. Salis's argument was that he himself was of Minorcan descent, but seven-eighths white, his wife was a full-blooded white person, and that therefore his children had less than one-eighth of blood other than white and had a right to attend the school. (The Minorcans are the inhabitants of Minorca, one of the Balearic islands located in the Mediterranean to the north of Africa and east of Spain. The Minorcans have a considerable infusion of African blood).

The officials insisted that the children were "not considered white" and should not attend Arlingon school.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Amalgamation – 1922

(Continued from card (A))

General (B)

them.

"I think," he said, "the Americans are a little too responsive—a little too easy. We have got to realize that we must be more guarded. It is only natural that foreign countries should want to flatter us so as to get all that is possible out of us."

One of the most interesting bits of history, Mr. Kaltenborn said, is how the French and English tried their best to get Pershing to allow the American forces to be used peacemeal as "cannon fodder" to fill in the gaps in the Allied Armies, and how Pershing held out to keep his army separate.

"It is only long after the war that we will get the truth," he said.

He described the battle fields of Chateau Thierry and the Argonne, and other battles great and small, and declared that the Argonne, which the Germans had spent four years fortifying, was finally won by the Americans in the greatest battle of the war. Ludendorf points out that America twice saved the Allies and finally won the war by their magnificent work in the Argonne.

Mr. Kaltenborn gave some of his experiences as secretary to the American section in the Harvard-Berlin university exchange, and showed how that was really a semi-diplomatic function, and a propaganda scheme.

"I like propaganda that makes something—that makes for international progress," he said. The kind I don't like is the kind that makes enmities between the nations. So propaganda is all right and is worth while so long as we recognize it for what it is."

He stated that the recall of the French Ambassador Jusserand is because Jusserand was not successful in putting over the Poincare brand of propaganda, and he believed that Poincare's next ambassador would not be successful either. Jusserand, he said, had the good sense not to let his propaganda go beyond a certain point, for Jusserand knows America and Americans.

Genoa Conference.

The lecturer declared that nothing will come of the Genoa conference until there is a re-construction of economic conditions in Europe, and he believed that the United States will send a representative there, and that there will be another conference after this one.

CHICAGO ILL BLADE
MAY 20, 1922

WHITE + COLORED BLOOD = RUIN

BY PROF. JOHN C. ADAMS

HERE are a few facts worth considering if you haven't been impressed with the importance of the world's race question. The Literary Digest for April 29, Current History Magazine and Current Opinion Magazine for May, and a recent issue of the Bookman carried discussions of some phases of the race question.

In the Bookman, Mrs. Gertrude Atherton, a distinguished novelist, shows the result of mixed races in the literary field. She tells her readers many of the facts which have long since been placed before Blade readers. She points out how the Nordic—purest strain of the white race—population in the United States has been diminishing, and she sees reflected in the present low ebb of American literature the vitiating influence of diluting Nordic blood.

Mrs. Atherton makes a significant statement. Speaking of the horde of modern writers she says: "They scoff at the aristocratic standards of their ancestors, they are rampantly democratic because it is the fashion; not realizing that they are slavishly imitating the new democracy of a race **that would have been totally incapable of founding the Republic** whose inestimable benefits its multiplying numbers enjoy and abuse."

Mrs. Atherton points out, as Mr. Boyce explained in a recent editorial, that the United States was first settled by Nordics and that the new government set up in America was the product of their endeavors. Her statement indicates a doubt in her own mind of the ability of the present race in the United States to duplicate the great political achievement of George Washington and his fellow statesmen and patriots.

Whether that is true or not, Mrs. Atherton is reasoning on a thoroly scientific line and we find in Europe today convincing evidence of the lack of capacity for government building in the races of mixed bloods.

There is not a stable government in the Balkans today. There has not been one in the last century and it is probable there will not be one in the next century. The basic white stock of southern Europe has absorbed so much colored blood that the people have the character of no pure blood race, but only the virtues of this blood and the vice of that. A fixed social purpose, a long-sustained political constancy is impossible to the mass because the individuals making up the mass have no fixed purposes, but only the wavering uncertain temperament of the person in whose veins run clashing strains of blood.

I refer again to the half dozen national publications which within the last thirty days have devoted space to phases of the race question to impress the reader with the fact that the Blade campaign for a full and frank discussion of our race problems is bringing result. I refer again to Mrs. Atherton's article because I want you to have it in mind while you read the following statement quoted from an article in Current Opinion by Aaron Hardy Ulm He makes this statement:

> In judging the "tide of color" in our own population, the fact that the American negroes are tending to "whiten" without any corresponding "blackening" of the whites should not be overlooked. The census of 1910 rated more than 20 per cent of all American negroes as of mixed blood, there being an increase of nearly six points during the twenty years following 1890. Unofficial figures of the 1920 census credit slightly more than 15 per cent of them as mulattos. The Census Bureau has never claimed its figures on mulattos to be accurate, for it can frame no definition that would be uniformly applied by enumerators. Its statistics on mulattos cannot [illegible] to be BELOW the actual fa[illegible]
>
> There is reason to believe [illegible] than half the negroes in Am[illegible] day have a strain of white [illegible] them. Observe that these [illegible] negroes. Observe, also, that [illegible] white breeds with a more p[illegible] race, always the offspring [illegible] the race closest to savagery. B[illegible] white and blacks to the crack of doom and the offspring still would be a black.

Let the negro observe, also, that the mulatto is the member of his race that tries to get away from his race environment. Mulattos in large numbers get away from the South and go West and North. They try to get into a white environment. The child of whites and blacks, is, in large measure, unacceptable to either race.

The theme of the Ulm article is the diminishing negro race in America. The suggestion that the negro may be "whitened" is not based on scientific fact and it is to invite mischief to intimate, even indirectly, that mixing white with negro blood will solve our race problem. EVEN IF IT WERE POSSIBLE TO BREED OUT THE BLACK SKIN THE MONGREL BREED WOULD BE AS GREAT, INDEED A GREATER MENACE THAN IS THE PRESENCE OF THE BLACK. The Mexican, for example, is inferior to both his Spanish and Indian ancestors.

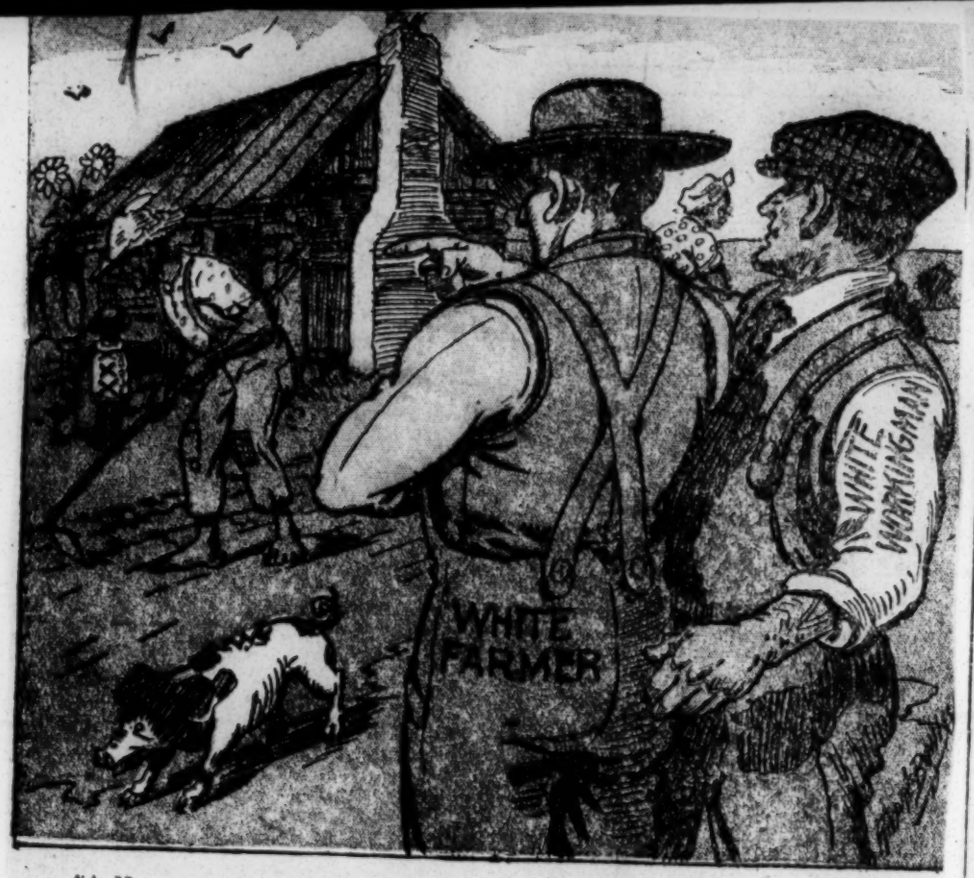
I think the more intelligent negro realizes that the only hope for racial progress for the black race rests in maintaining purity of blood. A pure-blooded race always will get farther in developing a civilization than will a mixed or mongrel race, and it is, therefore, to the interest both of the black and the white races, to prevent the mixing of these bloods. The white man ought to know that the black blood will pull him down, and the negro ought to know that the white blood will not raise him as a race.

For the person who realizes that our race questions are of blood rather than skin, the very facts which Mr. Ulm cites to allay concern about the future of our black problem in America, will act to quicken anxiety. If you will read the Ulm article and then turn to the May number of Current History and read "The Status of the Negro in America" by Robert E. Morton, principal of Tuskegee Normal and Industrial Institute for Negroes, you may decide that instead of being a diminishing race subject to a white man's government and civilization, the negro is becoming more and more powerful. For example, the negro professor shows that where the negro owned $177,404,688 of farm property in 1900, ten years later he owned $492,892,218 of farm property. That the 20,000 negro business enterprises of 1910 had grown to 50,000 in 1915 and the 10,000 retail merchants of 1910 had increased to 25,000 in 1915. Naturally the negro is proud of that showing. The white men in America have a right to accept the figures as further evidence of the pressing character of our race problem. A NEGRO, SATISFIED WITH A HOVEL, HIS CORNBREAD AND A WOMAN, CAN GO ON TO THE LAND, AND, BECAUSE OF HIS LOWER STANDARD OF LIVING, COMPETE WITH THE WHITE FARMER UNTIL THE LATTER IS BROUGHT TO THE VERGE OF POVERTY. The negro as a merchant or laborer is an economic menace to American standards of living. Wages are lower in the South than in the North because of cheap black labor. A WHITE MAN CAN'T COMPETE BECAUSE HE CAN'T LIVE LIKE A NEGRO LIVES. A WHITE MAN CAN'T COMPETE WITH THE JAPS AND CHINESE FOR THE SAME REASON.

The black man in America is a political liability, a social menace and an economic evil. And yet the white man is responsible for his presence here. Isn't it up to us to find a solution that does no injustice to the negro of today, but will eliminate him from our problems of tomorrow?

"Even If It Were Possible to Breed Out the Black Skin the Mongrel Breed Would Be as Great, Indeed a Greater Menace Than Is the Presence of the Black."

"A White Man Can't Compete Because He Can't Live Like a Negro Lives. A White Man Can't Compete With the Japs and Chinese Laborers for the Same Reason."



"A Negro, Satisfied With a Hovel, His Cornbread and a Woman, Can Go on to the Land, and, Because of His Lower Standard of Living, Compete With the White Farmer Until the Latter Is Brought to the Verge of Poverty."

SAYS BLACK RACE WILL DISAPPEAR

Princeton Professor Calls Attention To Increase Of Mulattoes In Race

WASHINGTON, D. C., June 17—Prof. Edwin G. Conklin of Princeton in a recent address on "The Future of Evolution," delivered here, said that among the wealthy race suicide is eminent; and that the laboring classes are increasing at an enormous rate. And added to this thought was the expression that America is also faced with the problem of race amalgamation which is carried on between the whites and Negroes. Mulattoes, he said, now number one-fourth as many as pure blacks in this country and are multiplying twice the rate of the blacks. He is in fear unless the wealthy classes increase their selection by artificial means in two or three generations the laboring class with amalgamated Negroes will be in the ascendancy in this country.

The professor said in part:

"We are not concerned with which class will be in the ascendancy, at this moment. We are concerned with the evident fact with all the laws to the contrary there is a process of amalgamation going on which will in the course of a few generations absorb the Negro race in America.

"Those who know anything of history in the abstract will verify the facts regarding the different races that have come together in their life time.

The descendants of Nimrod and Assur, people whose stocks were different, and settled in Babylon, resulted in the amalgamation of the two races.

The Tartars in the tenth century overran China and as a result they were amalgamated.

"Like the wave of onrushing waters the Goths and Vandals flowed into Italy and these were absorbed.

"During the fourth and sixth centuries the Celts and the Scandinavians hovered around the British Isles like ants on a dung hill and they two have been absorbed.

"The Northmen and Gauls, since the tenth century have lived side by side in Normandy, and result has been absorption.

"These facts show a historical definiteness that point to the ultimate amalgamation of the two races, the white and the black in this country.

"And this will come about because the white man is not sincere in his pretended desire to keep himself apart from the Negro and his descendants. If the descendants, the mulattoes, are increasing twice as fast as the blacks, then there will be a time when there will be no blacks; and so in process of time, might we say evolution? there will be no mulattoes. The Negro race will have been obsorbed, and then the race problem ended. There will be no distinct Negro in America.

MR. HARDING'S COLORED BLOOD

According to a newspaper report, secret service men are trying to locate a secretly published book which makes the claim that President Harding has Negro blood in his veins.

One may boast of any blood except Negro in this country. It was said of President Wilson's second wife, we believe, that she is a descendant of Pocohontas, Indian princess.

The allegation that Mr. Harding is colored was made in his presidential campaign and indignantly denied.

Certainly his Birmingham speech, denial to colored men the privilege to hold big federal plums in the South, his evident disinclination to name a colored man as Register of the Treasury because a large number of white women are employed as clerks there and the fact colored men like Charles W. Anderson, of New York, have not received political recognition, do not stamp President Harding as being affiliated with Negro race or a President who is willing to accord the Negro the same rights and privileges given other classes of Americans.

He thinks and acts as most white men when it comes to dealing with the Negro. His views on the race question are but slightly different from those of the many so-called liberal white Southerners.

SECRET SERVICE SEEK SCANDALOUS VOLUME

Books Designed to Prove Harding a Negro Sell Under Cover for $14

Washington, D. C., June 1.—Agents of the United States Secret Service are reported to be on the look out for volumes designed to prove President Harding a Negro which are being secretly sold at prices varying from twelve to fourteen dollars a piece.

Those who have seen the volumes declare that they consist of two hundred pages with illustrations and photographs of the President's colored ancestors and testimonies of persons in his native county.

IS A YELLOW MAN WHITE OR IS HE JUST YELLOW MAN?

U. S. Supreme Court Called On to Decide Just What Alien Japanese Is

Honolulu, Hawaii, Aug. 11.—The Supreme court of the United States is to be called upon to determine a man's "color." This unique point has arisen in the claim of Takao Ozawa, an alien Japanese in the employ of a local firm, to American citizenship.

Ozawa contends that he is entitled to the rights of American citizenship, not only upon the ground that he has sought to mold his life along strictly American lines and in accordance with the best American customs and ideals, but that he is "white."

The Ozawa case, it is understood, will be argued the early part of October.

Ozawa's fight for American citizenship represents a struggle in which the odds are overwhelmingly against him. He lost out in both the Honolulu federal court and in the Circuit court of the Ninth circuit at San Francisco, to which he appealed from the local decision.

Here is the striking manner in which Ozawa has attempted to prove that he is "white":

In the first place, he has set up the unusual claim that the Japanese were originally of the white race. He has traced the history of Japan for some thousands of years, carrying it back to the Ainu tribe, and no less a person than James M. Beck, solicitor-general of the United States, has expressed the belief that that particular part of the Japanese race has the distinct mark of the Caucasian.

If Ozawa should succeed in proving his point, and should the Supreme court decide the case in his favor, the decision would undoubtedly let down the bars to the naturalization of large numbers of Japanese now in the United States and of others who would eventually come to this country. In Hawaii the effect of such a decision would be more marked than in any other part of the nation, in view of the fact that already there are more than 200,000 Japanese in these islands.

Ozawa came to Honolulu when a

of his cruelty to her and his betrayal of her 14-year-old daughter, Mrs. Ella Metcalf, 30, 1001 East Illinois street, fired five shots into the body of her husband, Ross Metcalf, 2[illegible] wounding him fatally. Given a trial in city court before Judge Ireland she pleaded self-defense and was granted her freedom.

Metcalf was the woman's second husband. Friday, it is alleged, Mrs. Dee Thacker, who occupies the other half of the double house in which the Metcalfs live, heard Mrs. Metcalf's daughter, Genevieve Hamilton, pleading with her stepfather. When Mrs. Thacker questioned the girl she discovered [illegible]

Amalgamation—1922 (A) General.

BIRTHRIGHT

BIRTHRIGHT. By T. S. Stribling. Illustrated by F. Luis Mora. 309 pp. New York: The Century Company.

ALMOST every question with regard to the negro is brought up in this novel. Old Captain Renfrew, who is a typical Southern gentleman, says of slavery:

If I may say it, every Southron of the old régime was a statesman by nature and training. The complete care of two or three hundred negroes, a regard for their bodily, moral and spiritual welfare, inevitably led the master into the impersonal attitude of statecraft. It was a training, sir, in leadership, in social thinking, in, if you please, altruism. Yes, sir, negro slavery was God's great lesson to the South in altruism and loving-kindness, sir! My, boy, I do believe with all my heart that the institution of slavery was placed here in God's country to rear up giants of political leadership, that our nation might weather the revolutions of the world. Oh, the Yankees are necessary! I know that! I know the Yankees are the Marthas of the nation. They furnish food and fuel to the ship of state, but, my boy, the reservoir of our country's spiritual and mental strength, the Mary of our nation, must always be the South. Virginia is the mother of Presidents!

With the negro free—and living in the negro sections of the towns and cities—he is not the equal of the white. The negro in the South is still in bondage to the white man's ideas concerning him. This is brought out by Peter, the hero, who was brought up in Niggertown, then went to Harvard and again found himself in Niggertown with the high ideals of bettering the negroes of the South. In the North he could find employment—could find himself among the whites—at the theatre, at restaurants, everywhere — on an equal footing, but in the South he was but a negro of Niggertown, though white blood flowed in his veins. He could not bring himself to the realization that he, in Niggertown, was looked upon as the whites looked upon the rest of the inhabitants and with all his education and white ways and mannerisms was considered a negro by his fellowmen of the black race.

This constant implication among Niggertown inhabitants that Niggertown and all it held was worthless, mean, and unhuman depressed Peter. The mulatto knew the real trouble with Niggertown was it had adopted the village's estimate of it. The sentiment of the white village was overpowering among the imitative negroes. The black folk looked into the eyes of the whites and saw themselves reflected as chaff and scum and slime, and no human being ever suggested that they were aught else.

This was only one of many problems which annoyed Peter.

The possibility of a simple friendship between a woman and a man never entered any Niggertown head. Here all attraction was reduced to the simple terms of sex. Niggertown held no delicate intimacies or reserves. Two youths could not go with the same girl. Black women had no very great powers of choice over their suitors. The strength of a man's arm isolated his sweetheart. That did not seem right, resting the power of successful mating entirely upon brawn.

As Peter sat thinking it over, it came to him that the progress of any race depended, finally, upon the woman having complete power over choosing her mate. It is the woman alone who consistently places the love accent upon other matters than mere flesh and muscle. Only woman has much sex selectiveness, or is inclined to select individuals with qualities of mind and spirit.

For millions of years these insinctive spiritualizers of human breeding stock have been hampered in their choice of mates by the unrestrained right of the fighting male. Indeed, the great constructive work of chivalry in the Middle Ages was to lay, unconsciously, the cornerstone of modern civilization by resigning to the woman the power of choosing from a group of males. * * * No people can become civilized until the woman has the power of choice among the males that sue for her hand. The history of the white race shows the gradual increase of the woman's power of choice. Among the yellow races, where this power is curtailed, civilization is curtailed. It was this principle that exalted chivalry. Upon it the white man has reared all his social fabric. That was why his own race was weak and hopeless and helpless. The males of his people were devoid of any such sentiment or self-repression. They were men of the jungle, creatures of tusk and claw and loin.

Another thing which Peter realized was that the Southern negro stole because it was expected that she or he would. Their service to the white populace was not adequately repaid in dollars. It was necessary for the negro to steal food and clothes to live—even in the filth in which they did in Niggertown.

Peter, realizing some of the troubles of the Southern negro, had decided to help.

He would go about showing white men and black men the simple truth, the spiritual necessity for justice and fairness. It was not a question of social equality; it was a question of clearing a road for the development of Southern life. He would show the white men that to weaken, to debase, to dehumanize the negro, inflicted a more terrible wound on the South than would any strength the black man might develop. He would show the black men that to hate the whites, constantly to suspect, constantly to pilfer from them, only riveted heavier shackles on their limbs.

It was all so clear and so simple! The white South must humanize the black, not for the sake of the negro, but for the sake of itself.

The story is not entirely filled with the arguments of the type quoted. There is a human interest plot of negro life and the love of Peter for a negro girl. But the whole of Peter's life is centred in his ideals.

A fellow student at Harvard had told him, "You can do nothing in the South. Your countrymen must stand on their own feet, just as you are doing."

Peter argued that the vast majority of negroes had no chance. Now the mulatto began to see that Farquhar was right. The negro question was a matter of individual initiative. Critics forgot that a race was composed of individual men. * * * They were queer people. They were a people who would never get on well and do well. They lacked the steel-like edge that the white man achieves. By virtue of his hardness, a white man makes his very laws and virtues instruments to crush and mulct his fellow-man; but negroes are so softened by untoward streaks of sympathy that they lose the very uses of their crimes.

It also occurred to Peter that the morals of black folk were not the morals of white folk; perhaps the laws that bound one race were not the laws that bound the other. It might be that white anathemas were black blessings. After all, morals and conventions, right and wrong, are merely those precepts that a race have practiced and found good in its evolution. Morals are the training rules that keep a people fit. It might very well be that one moral régime is applicable to one race, and quite another to another. * * * Morals are nothing more than the engines controlling the stream of energy that propel a race on its course. All engines are not alike, nor are all races bound for the same port.

All these facts are driven home to Peter by two forces—the life of the whites and blacks in Hooker's Bend and what he had learned at college.

The story has its touches of negro humor and pathos—its complications, its love interest. And by many readers it will be rated among the best and cleverest of its kind.

WORLD PERIL IS WHITE NOT YELLOW

Day Of Exploitation Of Colored Races Is Past, Says Prof.

Howard E. Jensen

Columbus, Ohio, April 21.—The real peril of the world "has been neither yellow nor black, but white." Howard E. Jensen, professor of sociology at Butler College sociology at Butler College, Indianapolis, Ind., asserted in an address here tonight before the Congres of Disciples of Christ, a national forum of the Christian Church.

"The atrocities of the Congo and the Amazon and the encroachment of the white race powers upon the Far East, until finally checked by the rising military and naval power of Japan, will serve to make this clear," he continued. "Over all of the black man's land, except for Liberia and Abyssinia, and over all of the red man's land from the Arctic to Cape Horn, there float the white man's flags, while Asia, excepting China and Japan, is subject to white rule. This supremacy has been achieved through violated truces and broken treaties.

"I agree with Lothrop Stoddard at one point—that if a race war comes, it will bring about a union of all colored races against the white, a combination in which the white will find itself outnumbered four or five to one. This is the day of the white man's salvation. Within a generation, or a century, at most, he must recognize that his period of exploitation is over, and he must learn how to co-operate across racial lines in promoting human progress and in building a more ethical civilization.

"The most important conflict group in the past has been the nation, but for several decades humanity has been undergoing reorganization along lines of economic, cultural and racial cleavage which in no way respect political boundaries. We may except that nationalism will play an ever-dwindling role and that coming struggles will follow these new lines of cleavage."

TOPICS OF THE TIMES.

Mingling of Races Considered.

If it be true, as certain detectives, testifying in court under oath, have stated, that letters presented as evidence [illegible] sold to the prosecution in a divorce suit by the man to whom she wrote them, then there is in the episode something of support for the theory that when human races as dissimilar as white and red are crossed the product shows in exaggeration all the vices of both progenitors and none of their virtues.

That theory, however, is not treated with much respect by anthropologists. They admit that the half-breed presents seeming support for it in so many cases as fully to account for its wide acceptance by ordinary observers, but they say that the explanation of the peculiarities ascribed to mixed blood is to be sought in environment—in the feeling toward and treatment of half-breeds by society—rather than in heredity.

At any rate, the rule, if there be one, has so many exceptions that any offspring of inter-racial unions has a right to claim judgment on his individual merits, and to resent an assumption that he is physically, mentally or morally degenerate. His lineage, in other words, is not necessarily a fatal handicap, and the relation of his responsibility for what he does to the unlikeness of his parents is not appreciably different from that of others to their parents. He may have a grievance against the social standards under which he grew up, but it has no more, or not much more, reality than the grievance of the base and criminal not thus circumstanced.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

STORY OF A SEVEN-EIGHTHS WHITE MAN

Afro-American

Strange Narrative of a man Whose Negro Blood Hated His White Blood and W hose White Blood Despised his Colored Blood

5/5/22

Mary White Ovington
Chairman of the Board of Directors of the National Association for the Advancement of Colored People.

By Don Marquis. Published by D. Appleton & Co., New York City. Price $1.75. Postage 10c extra.

"Carter" is a grim book. The first story concerns a Negro killed in a race riot. The others are about people who commit murder or want to commit murder or are thieves or suicides. Some of the tales are tragic, some are grimly humorous, all are outside the general run of experience, so it is not strange that Carter should be an unusual Negro.

Carter was seven-eighth white and one-eighths black. "The white part of him despised and pitied the black part. The black part hated the white part. Consequently wherever Carter went he carried his own hell along inside of him."

Sometimes Carter lived as a Negro, sometimes as a white. When he is living as a white, he falls in love with a girl, a waitress in a cheap restaurant. She is a product of the East Side.

She returns his love and one day when they are down at Coney Island he tells her, at the most of tremendous effort, that he has Negro blood in his veins. It is an intense moment to him, but the girl says nothing and placidly chews gum as she watches an incoming excursion steamer.

He thinks she has not understood. "Mary," he repeats, "I have Negro blood in my veins."

"Uh-huh," she says, "I gotcha the first time, Steve! Say, I wonder if we couldn't take the boat back to town."

This is too much for Carter. The girl should have cared. It was a thing that needed pardon. He looked at the situation as a patrician of the South might have looked at it; the seven-eighths of his blood which was white spoke:

"By God!" he said, suddenly leaping to his feet and flinging aside the startled hand which the girl put out toward him, "I can't have anything to do with a woman who'd marry a nigger!"

It is not strange that Carter meets with a tragic death. There wasn't much else for him. He with a half brother of his, whom he doesn't know but whom he has worshiped at a distance, are standing out against a mob intent on killing the blacks. At length Carter is caught by the mob and his brother cries out madly to let Carter go. "You're killing a white man," he says. "Do you stop at nothing? You're killing a white man, I say."

Then someone in the mob discloses Carter's race. And Carter, who at least hoped to make a majestic exit from this world, dies not as a white man fighting with his white brother, but just as Jerry Carter, "a yaller nigger."

It's a strange story, but among other strange stories. Jerry Carter is unusual. Is he also impossible?

NEW ROCHELLE N Y STAR
MAY 2, 1922

MALGAMATION OF RACES SOLUTION OF NEGRO PROBLEM, DECLARES KALTENBORN

General

CURRENT EVENTS LECTURER STARTLES AUDIENCE AT TEMPLE ISRAEL AND GETS DENIAL FROM WOMEN—DECLARES PROCESS IS GOING ON NOW, THOUGH HE THINKS IT ABOMINABLE—DECLARES FOR OUT DOOR LIVING—TALKS ABOUT PROPAGANDA, MARGOT ASQUITH, LADY ASTOR, JOFFRE, LUDENDORF.

No slight sensation was caused among the women attending the Current Events lecture at Temple Israel yesterday afternoon when H. V. Kaltenborn, the lecturer, expressed the opinion that the solution of the negro problem in this county may be the amalgamation of the two races.

There was a sudden hush and then audible murmers of disapproval and negation.

When he reiterated the statement and declared that the process is going on now, the women cried, "No!"—"No!"

Mr. Kaltenborn had been discussing a new book, "Birthright," the story of a Southern Negro, graduate of Harvard, who was treated as an equal by his fellow students and who returned to his home town to organize a school and try to uplift his race; and of how he failed through race prejudice and after marrying the yellow girl at home, returned North to get a job in a garage.

The story, he said, is written from a sympathetic point of view and is regarded by Southerners as propaganda on the Negro problem.

"Perhaps the most difficult problem we have," he said, "is the Negro problem. There are ten million blacks in this country socially ostracised. They are gradually being educated and are gradually insisting on their rights. In Northern and border towns there are race riots.

"The author of the book finds no solution for the problem. I suppose the solution of the Negro problem lies in the amalgamation of the two races—."

A low murmur went up from everywhere in the room. "Oh!—Oh!"

"Yes. That's the reaction I get too," said the speaker in sympathy with his audience. "But I mean it. It is going on now."

"No!"—"No!" cried the women. "It is not going on."

"It is going on," reiterated the speaker. "It has been going on since before the Civil War. In France many of our Negro soldiers were taken for American Indians because of their light color. And where did they get their light color if not from admixture with the white race?"

"It's because of immoral men" exclaimed one woman.

"Of course, it's because of immoral men," the lecturer agreed. "but it is going on. It will take thousands of years to accomplish it. In the North where there are mixed marriages the color becomes lighter and lighter, until in a few generations you can hardly tell the difference, but occasionally there will be a black and the type will show.

"I do not advocate this. I think it is abominable. But it's happening every day, and that seems to be the only solution that any one but Booker T. Washington has ever found."

After the meeting, a woman in the audience, stated that the people of Tennessee do not treat the Negro badly but are sympathetic toward them, and the Negroes know their place there. They have been given institutions to uplift them. She said the white women in the North are to blame for the present attitude of the American Negro, for these women, when the Negro regiments returned from the war, made much of them and raised them, in their own estimation, to a higher place than they occupied in the South."

Mr. Kaltenborn said that Negro institutions are one of the solutions and have done something, but cannot do everything to solve the problem. He said the South has educated them to a certain extent, but the great majority of Negroes in the army were illiterate, and he believes that the Federal Government should step in and see that at least a common school education is given to every boy and girl in the United States both white and black.

"There is a great deal to do in the way of education. But education is not going to solve the problem of the Negro," he said.

Appreciate the Sunshine.

Mr. Kaltenborn in opening his address, referred to the perfect spring day.

"Yesterday," he said, "was the first opportunity I have had this year to motor out of the city, and I realized how much we are cut off from the world we live in by the big city. How much the city dweller misses.

"A great part of our population misses much of life. I hope you who have the privilege of living in the sunshine will take full advantage of it and let it sink into you. I have often wondered why people don't have out-door dining rooms. Europe is away far ahead of us in the matter of indulging in nature. Occasionally, when I want to get out-doors, I go to a little French restaurant in New York the kind of place where they set the tables in the back yard and have palms and ferns painted on the brick walls and the fences, and an awning which they can draw aside for a glimpse of the open sky. I wonder why we have developed the matter of using the great out-doors so slowly!

"Instead of using your back yard for the garbage cans, put the cans in the cellar and use your yard for your own pleasure. It is the one thing you have that the city dweller has not got."

The lecturer described New York City as the largest and greatest city in the world, the financial center of the world, the art center of the world, both in music and the graphic arts, and has five artists to one in any of the great art centers of Europe.

Propaganda.

Speaking of foreign propaganda and propagandists, he began with Margot Asquith, who recently went home from here. He did not quite know how to allude to her—as a "propagandist," or a "propagander," or a "propergoose."

He said she had failed in her mission as far as propaganda was concerned, but had been successful financially, taking away with her about $500,000. Everybody was eager to see her, he said, but she would not see them unless they paid $2.50 for the privilege.

"The reporters did not pay anything to see her," he said, "and she didn't like them. She had a very poor kind of secretary, a Britisher with aristocratic aspirations, who did not know the American public. She did not know how to be interviewed."

He said the British press has not been pleased with Margot's American success, but seems to be delighted with the success of her successor, Lady Astor, who is charming and full of her mission as a protagonist of the cause of giving women their chance in life. She radiates her American enthusiasm and is ten times as bright and intelligent as Mrs. Asquith.

All Nations Flattering U. S.

All countries, he said, have propaganda funds, and are spreading their propaganda in America. He spoke of Marshal Joffre's two visits to America, and expected in a few days to hear that General French will be sent home by England. In this connection he poked quiet fun at Mayor Hylan of New York and the written speeches he delivers when receiving foreign emissaries, and described how the hard words are marked and spelled phonetically so that he may not mispronounce

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Amalgamation — 1922 General.

N Y C LITERARY DIGEST
MARCH 18 1922

"COLOR LINES" AMONG THE COLORED

THE "COLOR LINE" HAS BEEN CALLED "the crowning disgrace of our democracy," and the fact that it still exists, in spite of the Constitution's ringing words about "without distinction on account of race, color or previous condition of servitude," is the subject for many recriminations, especially by negroes. Yet a recent investigator of the subject regrets that "the negro race fails to observe even the shadow of consistency, and draws perhaps more rigid color lines within its own ranks than the white brother does on the outside." The writer, Y. Andrew Roberson, is a colored man, and presumably writes from an exceptionally thorough experience. He calls the country to witness, through the pages of *Leslie's Illustrated Weekly*, that, whereas the white man everywhere draws but one color line, "when the negro takes his brush in hand he draws a hundred—especially in the South." He specifies the South, says Mr. Roberson, because—

> The great bulk of the negroes live there and will continue to do so, all things notwithstanding. Also because outside of Dixie, the "colored" lines, if they do absolutely fade out, merge into lines of education, occupation and wealth, while in the South these attainments only serve to give new twists to the color lines which the negroes draw among themselves.

With few exceptions the other sections of the country know the race only in its capacity of hall-boy, janitor, porter, waiter, laundress, maid or seamstress. As such, like the sons of Melchizedek, it serves and disappears and its employers have no more real idea of how its members spend their time "off" than if they were beings from another planet. Even in Dixie this is true, but to a much less extent. The servant classes of negroes, of course, exist in even greater numbers in the South than elsewhere—but there are other classes there that are seldom met with outside of the land of cotton, and it is among these classes that most of the "colored" lines are drawn.

Have you, for instance, ever met a negro banker, oil magnate or millionaire insurance operator? Have you ever shaken hands with a colored painter, poet, composer or novelist? Do you know any negro farmer who counts his acres by the thousand and his live stock by the hundreds? It is hardly likely, unless you did so in Dixie where there are many such folks, as well as thousands of men and women of the negro race in all the professions. Naturally these people have some sort of social life, and it is vastly different from the sort of thing that prevails in other parts of the country, and that brings a smile of tolerant amusement to your face at the very mention of negro "society." You are more than likely to recall the tales your washerwoman told you of the "scrumptious" time she had at the bellhops' ball. Maybe she did have a good time, but that is not saying that she was out in the real "Darktown" society. Whether or not she *could* break in depends on a great many things and, strange to say, *color* is one.

The daughter of a negro banker would be just as likely to go out doing housework by the day as her white prototype—perhaps less. Now there would be about one chance in a million of a white banker's daughter meeting a laundress on a footing of social equality, but owing to the negro's peculiar ideas about color, your laundress may have a much better chance. At the same time the unwritten rules that govern negro circles may put the up-stairs maid of your neighbor altogether out of the running.

Color will have its say here, the writer declares, as well a education and texture of hair and money. Down in Dixie, he reports:

> Negro society is, like Cæsar's Gaul, divided into three parts: Yellows, Browns and Blacks, in the order named so far as social importance goes. The first includes types ranging from those whose blood is an even mixture of white and black to those whose veins hold only one drop of black blood in eight. Perhaps you know that there are hundreds of thousands of negroes who are as fair as any Swede, and in many cases just as blue-eyed and yellow-haired. This, because the world decrees that a single drop of black blood makes a negro, and consequently, as the late Booker Washington put it, "they fall to our pile." These mulattoes—I include them all in the term—regard themselves in much the same way as do white Americans whose ancestors came over on the *Mayflower*, setting themselves up as arbiters of things social. They form cliques to which the other two divisions are admitted only by wealth or education. The first will secure the same sort of toleration for its owners in Negrodom as it will in white circles, but the latter will cause the blacks to be treated as tho they were black as the result of some unfortunate oversight.
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> There are reasons for this "uppish" attitude on the part of the mulattoes that are the result of long years of thinking along certain lines, one might almost say, along a certain groove. During slavery times they were often the sons and daughters of their masters who, of course, were partial to them and saw to it that they were employed around the "Big House" where the tasks were light. In short, they were personal servants and their training as such stood them in good stead in case they were sold. Also their food and clothing were better than that enjoyed by their black brothers and sisters, who toiled with horny hands in the fields.
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> Thus the mulattoes were brought up in the very shadow of the courtly airs and graces of the Southern aristocracy and soon learned to ape them. Like a valet in his master's suit, they thought themselves very fine indeed and much superior to the aforesaid laborers. The masters themselves in their reverence for blood and birth could not quite rid themselves of the idea that these light-colored negroes *were* a trifle better than the rest of the slaves, for did they not have the South's finest blood in their veins?
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> At any rate, one of these golden-skinned slave girls would have as soon thought of marrying a black field hand as her proud mistress would have considered wedding a poor white. It was a long, long way from the "Big House" to the field hand's quarters, but this distance freedom was to shorten to a mere step.
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> The ending of slavery gave the black man a chance to use his splendid muscles for himself and to own some of the land he knew so well how to till. The South was poor after the war and few of the aristocrats were able to keep up a large retinue of personal servants. This was hard on the mulattoes, who found their training a drug on the market. Many of them went North; others continued to live in the South on land given them by generous relations (?) and many more jumped at the chance to marry the hitherto despised black men who were such good workers when that attribute meant much. In justice it must be said that the men proved themselves quite athletic in the business of jumping—meeting the girls half-way at least. They had long cast fond glances at the tawny-skinned maids, and there is an old melody that runs,
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> "*I wish I had a nickel,*
> *I wish I had a dime,*
> *I wish I had a yellow gal,*
> *I'd kiss her all the time.*"
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> From the union of these two color-divisions, we are told, the race got a new color that, "for intelligence and downright physical beauty in the women is superior to either of the others, for such is the origin of the 'brown skins.'" Mr. Roberson goes on to explain:
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> The term as the negro applies it is a broad one, ranging all the way from some who in color barely miss being mulatto, through that most wonderful of all shades, that the French call *café au lait*, to "stove pan" and "midnight" browns, which are brown by courtesy only and are usually applied in ridicule to persons who by using a great deal of face powder are able to pass as very dark browns under artificial light. When daylight comes they, like Cinderella, must go back into the ranks of the blacks.
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> The social status of the particular browns known as "high-browns" is scarcely different from that of the mulattoes. By this term the negro usually means one whose color is a very light brown and whose hair is straight, but not so coarse-grained as that of the mulatto. That is the usual meaning, but some times they have the hair without the color, and vice versa. They are accepted everywhere as equals and quite often some of the girls are blest with so great a measure of beauty that by their popularity they are able to oust the mulatto girls as favorites. An indication of the way they are regarded may be gleaned from the following verse of a once much-sung collection, featured around the levee camps and dance-halls:
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men are to a great extent the race's leaders in business—the trades and professions as well as religion.

If one should at random pick out a dozen names that stand high in the negro world, seven of them would belong to black men. Then look at the wives of the seven, and six of them will be either high-brown or mulatto. In the South a light colored wife is the black business man's badge of success, because it takes money to bring such a marriage about.

A PATRICIAN.

The "yellows" and "high-browns" are much admired. The types are often seen among the Creoles of Louisiana.

The mulatto women look with favor on such matches, feeling that the darker her spouse is the more credit he will allow for straight hair and pink cheeks. They go through life with a pleasant feeling of having married beneath themselves, but this they are careful to hide, for the spouse is constantly watching for signs of it. If there are children, they go to swell the ranks of the browns, of which there are eight recognized shades, namely: *high, pleasing, teasing, tantalizing, bronze, chocolate, midnight* and *stove pan*. The last two being, as I said, brown by courtesy only.

Louisiana has more ramifications of the "colored" lines than any other State, largely because a great part of the negro population there speak a French *patois*. They call themselves Creoles, and are almost without exception Catholics and mostly mulatto. Since the Catholic Church draws no color line, they are accustomed to worship in the same church as the whites, and from such a little thing as that they form the idea that they are better than the rest of the negroes, including the other mulattoes.

Of all America's negro population some of these Creoles have perhaps a better foundation for their pretensions than any others. This is because many of the older families among them were never slaves in the United States but migrated from the West Indies where they were honorable descendants of French planters. The so-called Creoles form the bulk of the brick masons and bakers trades in Louisiana. This is the one class of mulattoes into which black men seldom marry, although mingling freely socially. The Church is the main barrier, and if the parents are of what is called "old stock," this is another barrier. I have known a member of one of them to attempt to throw a fit when one of his daughters made known her desire to wed a black man who had been her classmate at college. The Creoles are very clannish in all ways, and particularly when it comes to marrying.

There are no Catholic schools of higher education open to them in the State of Louisiana, so they mostly attend a certain college in New Orleans, where a black face is seldom seen. The few seen are usually the sons of wealthy black planters who are Catholics. A black girl, no matter what her faith or wealth, would find life there intolerable. The graduates of this school are generally regarded as being well versed in little save the social graces and manners.

Outside of Dixie the negros' color lines fade out, because they are mostly working folk, and one chauffeur is as good as another, and a butler as good as either a policeman or bellhop. If there are enough negroes in a city to support a few negro professional men the latter must not be snobbish, or away goes their business. It is not like in the South where negroes are more or less forced to patronize their own merchants, lawyers and doctors. There are other differences, too.

Attend a negro dance in the West, for instance, and ask the nearest man who the girl in the blue frock is who just whirled by and smiled at you and ten-to-one he will not know. Ask the same sort of question in the South under the same circumstances and you will not only learn her name but her father's business, her age, what school she attends, who her admirers are, their chances of winning her, where she spent her last vacation, who makes her dresses, the size of her shoe, what she had for dinner, and sometimes whether or not her appetite was good. In Dixie every one knows every one else, or will before going very far with them socially. Therein is the reason for the South's social cliques—both white and black.

In any other part of the country "colored" lines would be something less than silly. Like all indications of caste, they require some tradition and enough of a leisure class or a class having genteel employment to entertain itself. A little more race pride is the remedy.

DANCER AND SINGER.

Like the girl on the opposite side of the page, she benefits by the color lines drawn inside the "color line."

VARYING SHADES ALONG THE COLOR LINE.

These personable young persons are members of the "Shuffle Along" Company, a group of colored players well known in New York City.

Courtesy of "Leslie's Weekly."

A TYPE THAT RISES.

The pure negro strain, we are told, has produced more leaders than any of the mixtures.

The Negro's Color Line

In the South, writes W. Andrew Roberson in Leslie's Magazine of last week, the Negro has his own color lines, and the black, brown and yellow classes do not mix socially. Commenting on this he adds, "I have known a New Orleans Creole father to throw a fit, when one of his daughters made known his desire to wed a black man, who had been her classmate in college."

To Mr. Roberson, large numbers of colored people in the South appear to wish to produce lighter offspring by marrying persons lighter in color than themselves. He therefore feels that "it cannot be said a man is proud of his race, when he is constantly trying to change the physical characteristics that indicate it."

Every intelligent Negro in the United States who knows how black men built the pyramids and the Sphinx, invented the use of numbers, taught astronomy while other races were in ignorance, raised wealthy and highly cultured civilizations in Africa, and everywhere measured up to human standards when given a chance, ... is proud of black man.

At the same time he would be a fool not to realize that the color of his skin is a handicap, which he could well dispense with, without in anyway affecting his moral or spiritual qualities or his intelligence.

When oneday some Madam Walker arises with formula capable of turning a black skin white without injurious after effects, the United States will wake up to find itself a country absolutely without a color-line, without the ability to segregate, jimcrow or disfranchise.

Baltimore Afro-American
3/24/22

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation—1922. General. (Cop. 2.)

"COLOR LINES" AMONG THE COLORED PEOPLE

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If one should at random pick out a dozen names that stand high in the negro world, seven of them would belong to black men. Then look at the wives of the seven, and six of them will be either high-brown or mulatto. In the South a light colored wife is the black business man's badge of success, because it takes money to bring such a marriage about.

A PATRICIAN

The "yellows" and "high-browns" are much admired. The types are often seen among the Creoles of Louisiana.

The mulatto women look with favor on such matches, feeling that the darker her spouse is the more credit he will allow for straight hair and pink cheeks. They go through life with a pleasant feeling of having married beneath themselves, but this they are careful to hide, for the spouse is constantly watching for signs of it. If there are children, they go to swell the ranks of the browns, of which there are eight recognized shades, namely *high, pleasing, teasing, tantalizing, bronze, chocolate, midnight* and *stove pan*. The last two being, as I said, brown by courtesy only.

Louisiana has more ramifications of the "colored" lines than any other State, largely because a great part of the negro population there speak a French *patois*. They call themselves Creoles, and are almost without exception Catholics and mostly mulatto. Since the Catholic Church draws no color line, they are accustomed to worship in the same church as the whites, and from such a little thing as that they form the idea that they are better than the rest of the negroes, including the other mulattoes.

Of all America's negro population some of these Creoles have perhaps a better foundation for their pretensions than any others. This is because many of the older families among them were never slaves in the United States but migrated from the West Indies where they were honorable descendants of French planters. The so-called Creoles form the bulk of the brick masons and bakers trades in Louisiana. This is the one class of mulattoes into which black men seldom marry, altho mingling freely socially. The Church is the main barrier, and if the parents are of what is called "old stock," this is another barrier. I have known a member of one of them to attempt to throw a fit when one of his daughters made known her desire to wed a black man who had been her classmate at college. The Creoles are very clannish in all ways, and particularly when it comes to marrying.

There are no Catholic schools of higher education open to them in the State of Louisiana, so they mostly attend a certain college in New Orleans, where a black face is seldom seen. The few seen are usually the sons of wealthy black planters who are Catholics. A black girl, no matter what her faith or wealth, would find life there intolerable. The graduates of this school are generally regarded as being well versed in little save the social graces and manners.

Outside of Dixie the negros' color lines fade out, because they are mostly working folk, and one chauffeur is as good as another, and a butler as good as either a policeman or bellhop. If there are enough negroes in a city to support a few negro professional men the latter must not be snobbish, or away goes their business. It is not like in the South where negroes are more or less forced to patronize their own merchants, lawyers and doctors. There are other differences, too.

Attend a negro dance in the West, for instance, and ask the nearest man who the girl in the blue frock is who just whirled by and smiled at you, and ten-to-one he will not know. Ask the same sort of question in the South under the same circumstances and you will not only learn her name but her father's business, her age, what school she attends, who her admirers are, their chances of winning her, where she spent her last vacation, who makes her dresses, the size of her shoe, what she had for dinner, and sometimes whether or not her appetite was good. In Dixie every one knows every one else, or will before going very far with them socially. Therein is the reason for the South's social cliques—both white and black.

In any other part of the country "colored" lines would be something less than silly. Like all indications of caste, they require some tradition and enough of a leisure class or a class having genteel employment to entertain itself. A little more race pride is the remedy.

DANCER AND SINGER.

Like the girl on the opposite side of the page, she benefits by the color lines drawn inside the "color line."

VARYING SHADES ALONG THE COLOR LINE.

These personable young persons are members of the "Shuffle Along" Company a group of colored players well known in New York City.

Courtesy of "Leslie's Weekly."

A TYPE THAT RISES.

The pure negro strain, we are told, has produced more leaders than any of the mixtures.

N. Y C SUN
APRIL 18, 1922

MODERN RACES OF MAN UNCHANGED BY TIME

Black Stays Black, White Is White Without Variation in Centuries.

Modern races of man have been analyzed from every possible standpoint, with no evidence of single origin yet forthcoming, writes W. H. Ballou in the *North American Review*. Blood tests show differences; likewise hair tests, pigment tests, gland tests, muscle tests, skin tests, nerve tests and tests of all parts of structures and their functions. Pigment cells differentiate in races of men or lower animals so much that when the black man migrates from Africa he stays black, no matter how many centuries he and his descendants remain away from their original habitat. The white man cannot color permanently in the tropics or tropical jungle. The Asiatic retains the slant of eye and his peculiar facial musculature and somatic differences outside his native heath—for to-day and forever.

No race has ever been able to change by migration its color, structure and somatic features, however scholarly it adept in new language it may become. If such has not been accomplished in seven thousand years of recorded history, it would certainly not have been achieved at any other age of the world—in remotest prehistoric times.

Amalgamation — 1922

General

The Mulatto To His Critics

Chicago Whip 1/28/22

Ashamed of my race?
And of what race am I?
I am many in one.
Of Red Man, Black Man, Briton, Celt, and Scot,
Through my veins there flows the blood
In warring clash and tumultuous riot.
I welcome all,
But love the blood of the kindly race
That swarths my skin, crinkles my hair,
And puts sweet music into my soul.

—Joseph S. Cotter, Jr.

KELLEY MILLER'S OPEN LETTER

"Truth from his lips prevailed with double sway,
And fools, who came to scoff remained to pray."
—Goldsmith

9/4/22

Richmond Va. Planet

There can be no doubt but what Dr. Kelly Miller in editing his open letter to the President of the United States at this particular time wrote virtually with the pen of inspiration. The more his utterances are pondered, the more is brought to light a deeper meaning, but all of it is in accordance and in consonance with fundamental right principles. He proceeds to deal with a most delicate subject, not only in the South, but in the North as well. It is the question of legal amalgamation of the races. The illegal amalgamation of this same class of people has been going on for some time to the evident disgust of loyal Americans of African descent everywhere. He says:

Several years ago I appeared before the House Committee to oppose a bill then pending forbidding inter-marriage of whites and Negroes in the District of Columbia. I find that my words used then are pertinent now: "If you let people alone, of their own motion they do not usually amalgamate. The Jew will marry a Jew, the Italian an Italian, the Englishman will marry an English woman. This is so in the natural course of things. Amalgamation of races is a slow and long process when you leave people alone. If you want to forbid intermarriage of races you must have in mind this fundamental principle. It makes no fundamental difference in the long run whether races are amalgamated legitimately or illegitimately. Students of history know that at one time in England there were two distinct peoples, the Normans and the Saxons, who finally became amalgamated very largely through the illegitimate process. But, after a few generations, when the social stigma had passed away it made no difference. The social stigma of the father is visited on the children only to the third and fourth generations. For instance, the chairman of our delegation, though colored man, is as white inside and outside as any member of Congress. If he chooses to change his name and residence and to practice a little deception he could easily become a part of the white race. What he could do is only what 200,000 others could do in like situation." If God or nature had intended any indelible difference between the races. He could easily have accomplished the purpose by making them immiscible. It requires great human audacity to reenact laws of the Almighty, to say nothing of enacting laws for the Almighty.

The Negro's Color Lines

N. Y. C. LESLIE'S
MARCH 11, 1922

By

Y. Andrew Roberson

HERE in the United States we hear and read a great deal about the "Color Line" and if the speaker or writer happens to be a Negro his condemnation and bitterness leave us with little doubt that he considers its workings, as applied to himself, the crowning disgrace of democracy. Yet the Negro race fails to observe even the shadow of consistency and draws perhaps more rigid color lines within its own ranks than the white brother does on the outside.

The white man everywhere draws *one* but when the Negro takes his brush in hand he draws a hundred—especially in the South. I say the South because the great bulk of the Negroes live there and will continue to do so, all things notwithstanding. Also because outside of Dixie the "colored" lines, if they do absolutely fade out, merge into lines of education, occupation and wealth, while in the South these attainments only serve to give new twists to the color lines which the Negroes draw among themselves.

With few exceptions the other sections of the country know the race only in its capacity of hall-boy, janitor, porter, waiter, laundress, maid or seamstress. As such, like the sons of Melchizedek, it serves and disappears and its employers have no more real idea of how its members spend their time "off" than if they were beings from another planet. Even in Dixie this is true, but to a much less extent. The servant classes of Negroes of course exist in even greater numbers in the South than elsewhere—but there are other classes there that are seldom met with outside of the land of cotton and it is among these classes that most of the "colored" lines are drawn.

Have you, for instance, ever met a negro banker, oil magnate or millionaire insurance operator? Have you ever shaken hands with a colored painter, poet, composer or novelist? Do you know any negro farmer who counts his acres by the thousand and his live stock by the hundreds? It is hardly likely, unless you did so in Dixie where there are many such folks, as well as thousands of men and women of the Negro race in all the professions. Naturally these people have some sort of social life, and it is vastly different from the sort of thing that prevails in other parts of the country and that brings a smile of tolerant amusement to your face at the very mention of negro "society." You are more than likely to recall the tales your washerwoman told you of the "scrumptious" time she had at the bell hops' ball. Maybe she did have a good time, but that is not saying that she was out in the real "Darktown" society. Whether or not she *could* break in depends on a great many things and strange to say *color* is one. The daughter of a negro banker would be just as likely to go out doing housework by the day as her white prototype—perhaps less. Now there would be about one chance in a million of a white banker's daughter meeting a laundress on a footing of social equality, but owing to the Negro's peculiar ideas about color your laundress may have a much better chance. At the same time the unwritten rules that govern negro circles may put the upstairs maid of your neighbor altogether out of the running.

"Strange!" you will perhaps exclaim, "they are both Negroes and I'm sure I see no difference." However, the negro banker's daughter may see otherwise. Color will have it's say as will education and texture of hair. Nor must we overlook money.

Down in Dixie Negro society is, like Caesar's Gaul, divided into three parts; Yellows, Browns and Blacks, in the order named so far as social importance goes. The first includes types ranging from those whose blood is an even mixture of white and black to those whose veins hold only one drop of black blood in eight. Perhaps you know that there are hundreds of thousands of Negroes who are as fair as any Swede, and in many cases just as blue-eyed and yellow-haired. This, because the world decrees that a single drop of black blood makes a Negro, and consequently, as the late Booker Washington put it, "they fall to our pile." These mulattoes—I include them all in the term—regard themselves in much the same way as do white Americans whose ancestors came over on the *Mayflower*, setting themselves up as arbiters of things social. They form cliques to which the other two divisions are admitted only by wealth or education. The first will secure the same sort of toleration for its owners in Negrodom as it will in white circles, but the latter will cause the blacks to be treated as though they were black as the result of some unfortunate oversight.

There are reasons for this "uppish" attitude on the part of the mulattoes that are the result of long years of thinking along certain lines, one might almost say, along a certain groove. During slavery times they were often the sons and daughters of their masters, who of course were partial to them and saw to it that they were employed around the "Big House" where the tasks were light. In short, they were personal servants and their training as such stood them in good stead in case they were sold. Also their food and clothing were better than that enjoyed by their black brothers and sisters who toiled with horny hands in the fields.

Thus the mulattoes were brought up in the very shadow of the courtly airs and graces of the Southern aristocracy and soon learned to ape them. Like a valet in his master's suit, they thought themselves very fine indeed and much superior to the aforesaid laborers. The masters themselves in their reverence for blood and birth could not quite rid themselves of the idea that these light-colored negroes *were* a trifle better than the rest of the slaves, for did they not have the South's finest blood in their veins?

At any rate one of these golden-skinned slave girls would have as soon thought of marrying a black field hand as her proud mistress would have considered wedding a poor white. It was a long, long way from the "Big House" to the field hand's quarters, but this distance freedom was to shorten to a mere step.

The ending of slavery gave the black man a chance to use his splendid muscles for himself and to own some of the land he knew so well how to till. The South was poor after the war and few of the aristocrats were able to keep up a large retinue of personal servants. This was hard on the mulattoes, who found their training a drug on the market. Many of them went North; others continued to live in the South on land given them by generous relations (?) and many more jumped at the chance to marry the hitherto despised black men who were such good workers when that attribute meant much. In justice it must be said that the men proved themselves quite athletic in the business of jumping—meeting the girls half way at least. They had long cast fond glances at the tawny-skinned maids, and there is an old melody that runs.

"I wish I had a nickel,
I wish I had a dime,
I wish I had a yellow gal,
I'd kiss her all the time."

From the union of these two color divisions the race got a new one that for

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

intelligence and downright physical beauty in the women is superior to either of the others, for such is the origin of the brown skin.

The term as the Negro applies it is a broad one ranging all the way from some who in color barely miss being mulatto through that most wonderful of all shades that the French call *café au lait*, to "stove pan" and "midnight" browns, which are brown by courtesy only and are usually applied in ridicule to persons who by using a great deal of face powder are able to pass as very dark browns under artificial light. When daylight comes they, like Cinderella, must go back into the ranks of the blacks.

The social status of the particular browns known as "high-browns" is scarcely different from that of the mulattoes. By this term the Negro usually means one whose color is a very light brown and whose hair is straight, but not so coarse-grained as that of the mulatto. That is the usual meaning, but sometimes they have the hair without the color and vice versa. They are accepted everywhere as equals and quite often some of the girls are blessed with so great a measure of beauty that by their popularity they are able to oust the mulatto girls as favorites. An indication of the way they are regarded may be gleaned from the following verse of a once much-sung collection, featured around the levee camps and dance halls:

"The high yaller gals ride in automobiles,
The high browns ride the trains,
Poor black gals ride old gray mules,
But she gets there just the same."

The words were frequently made up as the entertainer went along and sung to the tune of "All Night Long." The sentiment was always that in spite of a rough deal the black girl "got there just the same." In this there is more truth than poetry because it is a fact that the average black girl, given the same training, will go her lighter colored sister one better on anything from baking a pie to rendering the "Moonlight Sonata." Also black men are to a great extent the race's leaders in business—the trades and professions as well as religion.

If one should at random pick out a dozen names that stand high in the Negro world seven of them would belong to black men. Then look at the wives of the seven, and six of them will be either high brown or mulatto. In the South a light colored wife is the black business man's badge of success, because it takes money to bring such a marriage about.

The mulatto women look with favor on such matches, feeling that the darker her spouse is the more credit he will allow for straight hair and pink cheeks. They go through life with a pleasant feeling of having married beneath themselves, but this they are careful to hide for the spouse is constantly watching for signs of it. If there are children they go to swell the ranks of the browns, of which there are eight recognized shades, namely *high, pleasing, teasing, tantalizing, bronze, chocolate, midnight* and *stove pan*. The last two being, as I said, brown by courtesy only.

Louisiana has more ramifications of the "colored" lines than any other State, largely because a great part of the Negro population there speak a French *patois*. They call themselves Creoles and are almost without exception Catholics and mostly mulatto. Since the Catholic church draws no color line they are accustomed to worship in the same church as the whites and from such a little thing as that they form the idea that they are better than the rest of the Negroes, including the other mulattoes.

An octoroon. The Negro is aware of the existence of certain very definite lines of social demarcation among his own people. This woman—in whose veins there is but one drop of black blood to seven of white—is a "yellow" and she is regarded by other negroes as a patrician.

A Creole "high brown," a type which is seen often in Louisiana.

The full-blooded Negro type has many good points.

The man who wrote "All coons look alike to me" evidently wasn't very observant. Had he been so, he would have noted the fact that there are several negro types. Here are three of them—"high brown," "chocolate brown" and "quadroon."

COLOR AND CONSISTENCY.

In *Leslie's Illustrated Weekly* of March 11th, appeared an article entitled "The Negro Color Lines," in which the writer, W. Andrew Roberson, made the serious charge of a lack of consistency on the part of the race, in the drawing of rigid color lines within its confines. This charge is specifically drawn in the opening paragraphs, as follows:

A modern American mulatto whose profile is decidedly Egyptian.

Here in the United States we hear and read a great deal about the "Color Line" and if the speaker or writer happens to be a Negro his condemnation and bitterness leave us with little doubt that he considers its workings as applied to himself, the crowning disgrace of democracy. Yet the Negro race fails to observe even the shadow of consistency and draws perhaps more rigid color lines within own ranks than the white brother does on the outside.

The white man everywhere draws one but when the Negro takes his brush in hand he draws a hundred—especially in the South. I say the South because the great bulk of Negroes live there and will continue to do so, all things notwithstanding. Also because outside of Dixie the "colored" lines, if they do not absolutely fade out, merge into lines of education, occupation and wealth, while in the South, these attainments only serve to give new twists to the color lines which the Negroes draw among themselves.

After thus laying the foundations for his exaggerated ideas of a color scheme among the race, Mr. Roberson bases his superficial observations upon such self-contradictory half-truths as the statement that "with few exceptions the other sections of the country know the race only in its capacity of hall boy, janitor, porter, waiter, laundress, maid or seamstress." He locates all the Negro bankers, oil magnates, millionaires and insurance operators in the South. Likewise the painters, poets, composers, novelists, and the "farmer who counts his acres by the thousand and his livestock by the hundreds." Leaving out the farmers, the bulk of whom are naturally found in the South, a fair proportion of those pursuing the other vocations can be counted in other sections of the country.

But Mr. Roberson also has other fantastic notions on the color question, because further on we read that "down in Dixie Negro society is like Caesar's Gaul, divided into three parts: Yellows, Browns and Blacks, in the order named so far as social importance goes." He goes back to the time of slavery to define the distinctions between the mulattoes and the pure blacks, the servants at the big house and the field hands, drawing upon old melodies to emphasize and reinforce his arguments. He even goes so far as to differentiate the wearers of brown skins into eight recognized classes, namely "high, pleasing, teasing, tantalizing, bronze, chocolate, midnight and stove pan."

We fear that some wag has been imposing upon Mr. Roberson's crudulity when he goes so far as to embody an absurdity like this into a serious discussion of racial variations, but the ignorance of his white readers as to the truth about the Negro is probably so great, that many of them will accept it as reality. His reference to the Creoles of Louisiana is based upon a firmer foundation of fact, but the differences between them and the American Negroes are properly attributed to their French ancestry and adherence to the Catholic religion.

The one proposition in this article that deserves serious mention is contained in the last paragraph, in which the writer says:

> The outstanding thing about the Negroes' color lines is that they indicate a lack of something without which no group can make any worthwhile progress. That something lacking is race pride. It surely cannot be said that a man is proud of his race when he is constantly trying to change the physical characteristics that indicate it. On this charge the American Negro must be declared guilty.

While the evidence presented by this writer is not of a character to warrant this indictment, it would not be unwise for the thinkers of the race to give careful consideration to this charge and take steps to refute it. In the present status of the race in America there is no room for such absurd discriminations based on color lines as Mr. Roberson has painted.

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Amalgamation — 1922. General.

"BIRTHRIGHT," A STUDY OF THE MULATTO.

Montgomery Ala. Advertiser 3/29/22

Some months ago H. G. Wells, the English author whose agile mind has dealt with nearly everything under the sun, in an interview with an American reporter, wondered some American author had not written a novel upon the complexions of life of an educated negro trying to find a place for himself, in a civilization which had been colored by the race question. It occurred to the Englishman, who has concerned himself with everything from geology to airships, that a striking story could be made of the man educated out of his own environment and yet who could not break the barriers into the inner court of the white man's civilization.

Not in response to the suggestion from Mr. Wells, for the book was in manuscript when his interview was published, but from the evident stimulation of a keen interest and sympathy in this very problem, a remarkable novel under the title of "Birthright," after a serial publication in the Century, has just been issued. It is a story of a dweller in that twilight zone of society between the good natured ignorance and inefficiency of the greater mass of the negroes, and the efficient and necessarily selfish society of the white man—that zone that is inhabited by educated, restless men and women of mixed blood. The book is by T. S. Stribling, a name unknown in American literary circles, but who, like Byron, must now say, "I awoke to find myself famous."

In brief, it is the story of Peter Siner, a mulatto who was educated at Harvard, and who returned to devote himself to the uplift of his own race, in his native town, which was some river village on the Tennessee river between Florence and Memphis. It is a sincere study, without propaganda and without dogmatism of the experiences of a negro of education, with the people of his own race and with the white men who touched in various ways the lives of the negros in their squalid quarters across the creek.

The literary skill of the writer displayed itself in the first chapters of the novel, as it appeared month after month in Century. There appeared, too, another attribute of the writer and artist, a passionate enthusiasm for the task which he had set himself to do. In describing the early experiences of the mulatto graduate, certain snubs and humiliations which he accepted as a matter of course, and after describing certain conventions and tenets which the white man found necessary to preserve his race, and his reactions to the difficult situation the reader was impelled to ask himself, "Is not this man a negro—a mulatto?" Has the race at last produced a novelist of power?" The last question is pertinent, for, while negroes have written real poetry and real music, they have produced a novelist. Even Paul Laurence Dunbar, the negro poet, was a failure in his attempt at novel writing.

But when this stranger, T. S. Stribling, reached the climax of his absorbing dramatic story the Southern reader had thought that he was probably a man dealing with a most interesting phase of the problems affecting his race, formed the conviction that the author was a white man, for a white man and only a Southern white man could describe the characters, white and black, in a Southern village so accurately and with such an artistic sureness.

"Birthright" has been called "The best Southern novel of the present decade." Charles Hanson Towne, author, magazine editor and critic of authority, is even more enthusiastic. He says:

"I can not recommend this book too highly. It is magnificent. It is an epic. A new planet is in the literary heavens. T. S. Stribling has arrived."

While we can not share the extravagant enthusiasm of Mr. Towne, we can not withhold the commendation that such a work of enthusiasm and sincerity merits. The keenness and accuracy with which the author has caught and described the life, and the characters in a small river town, would itself make the book notable. There is a skill about Stribling's description of the relations between the underpaid officers of the law, wary, sometimes cruel, and intelligent, and the ignorant negroes, who dwell on the borderland of law and order and who may break forth into crimes of violence at any moment and whose crimes would be of profound importance to the marshal, the constable or the deputy sheriff.

Stribling treats his mulatto graduate seriously and fairly. He is distinctly the type of man who sets out to the goal of a definite end for the good of his race and is baffled into hopelessness by conditions over which he has no control. It would be interesting to know with a certainty the reactions of the mulatto of education to "Birthright." He might not so quickly as the white man believes, that the author understood the difficulties of a man with negro blood who is a Harvard graduate, and who tries to live in a community half white and half black.

At least the author of "Birthright" treats his better negro character seriously. That, we believe, is the hope of the negroes who are trying to lead their race upward—that they and their work be treated seriously. With education, with knowledge and with a certain sensitiveness which such attributes invest them, they are objecting to all negroes, and mulattoes being considered humorously, as a sort of play boys concerned only with carp shooting, chicken lifting and watermelon eating. The negro is not asking too much in his mute appeals to the white men who write about him that he be not pictured all the time as light hearted and inconsequential, for the negro too, has his troubles and his depressions.

He has, too, his weaknesses, racial weaknesses which have handicapped him as much as his color, in his not always successful efforts to adjust himself to the white man's civilization. Stribling, in the concluding chapter of "Birthright," states an incontrovertible truth in setting forth that a difference in morals is the fundamental difference between the two races. Peter Siner, the educated mulatto, is going North, accompanied by the weak and erring negro girl who he married from a sense of duty, and pondering upon the question of the

As Peter stood staring up the Ohio river, it occurred to him that perhaps, in some queer way, the morals of black folk were not the morals of white folk; perhaps the laws that bound one race were not the laws that bound the other. It might be that white anathemas were black blessings. Peter thought along this line peacefully for several minutes.

And finally he concluded that, after all, morals and conventions, right and wrong, are merely those precepts that a race had practiced and found good in its evolution. Morals are the training rules that keep a people fit. It might very well be that one moral regime is applicable to one race, and quite another to another.

The single object of all morals is racial welfare, the racial integrity, the breeding of strong children to perpetuate the species. If the black race possess a more exuberant vitality than some other race, then the black would not be forced to practice so severe a vital economy as some less virile folk. Racial morals are simply a question of having and spending within safety limits.

We think that here, if we did not know T. S. Stribling was a white man and a Tennesseean, that the Southern white man reveals himself. For in his consideration of morals, Peter Siner realized and the realization brought him a certain content and joy that though he had spent four years at Harvard, he had come out a negro, even as he had gone in a negro.

It might be well to set forth a thought or two of the well-digested reflections of Mr. Stribling on morals, if for nothing else to show the literary mettle of the man. "Morals," he said, "are always directed toward one partciular race, but the individuals of that race feel that their brand of morals does and should apply to all the people of the earth; so one has the spectacle of nations sending out missionaries and battleships to teach and enforce their particular folkways. Another queer thing is that whereas, the end of morals is designed solely for the betterment of the race and is entirely regardless of the persons; morals are always translated into something that binds him personally that will shame him or honor him, not only through the brief span of worldly life, but through eternity to come. Any human creature who follows any other code, appears fatally wicked, utterly shameless and inevitably lost."

CREOLES OUTSIDE THE COLOR LINE

Lit. Digest 4/15/22

IT is possible to speak of a "Creole negro," but it is quite wrong to use the phrase "negro Creole," and between the two expressions lies a difference, Southern writers assure us, which Northerners have been slow to distinguish. A recent article, published in *Leslie's Weekly* and reprinted in part in these columns, mentioned that "Louisiana has more ramifications of the 'colored' lines than any other State, largely because a great part of the negro population there speak a French patois. They call themselves Creoles, and are almost without exceptions Catholics, and mostly mulatto." They are quite wrong to call themselves Creoles, even tho there are admittedly a certain number of cases of mixed Creole and negro blood, objects the New Orleans *Item*, which points out the misconception in the following informative editorial:

Creole, in the original and general sense of term, was the term applied to the children of citizens of Romance nations who were born in colonies. Creoles were natives of the colonies, but their race was the race of the homeland of their parents—usually Spanish, French or Italian. It afterward came to be applied to the descendants of these colonists. In some places, like Louisiana, it persists long after the colonies have passed out of the possession of the countries from which the Creoles derive their descent.

Instead of signifying persons of the pure or mixed blood of the original stock of the

colonies—Negro, Indian, Arab, or what-not the term Creole was employed for the very opposite purpose. It was to distinguish persons born in the colonies to the pure stock of the European settlers from persons of original native strains.

Here in Louisiana a "Creole" has never been anything but a descendant of the original French and Spanish settlers born in Louisiana instead of in France or Spain. The name has clung, by the very strength of its ancient associations, tho Louisiana has been under the Stars and Stripes more than a century.

One dictionary says that the term was once applied to negroes born here in order to distinguish them from negroes brought from Africa. We have never heard it used in that sense. Such usage must have died out as soon as the slave trade ceased.

The word has naturally come into use as an adjective, for the Creoles retain many of the customs, methods, and characteristics of their ancestors, some of which are attractive and charming. The word Creole is thus ascribed to anything peculiar to the Creoles or belonging to them in any particular way. When one says "Creole negro" nowadays he means a person of that race who springs from a line associated with the old white Creoles, who speaks their French, and follows the customs and methods he has learned from them.

We thus speak of Creole gumbo, or Creole cooks and cookery in general—which is about the best in the world—of Creole vivacity, Creole music, or anything else that the user of the term conceives to be proper to the sprightly men and beautiful women with old French and Spanish names who form a large and important part of our body politic, but continue to betray, even to this distant day, by an occasional accent in their excellent American-English, their relationship to their ancestors from France and Spain.

BIGGEST "COLOR LINE" LIE.

Editor of THE NEW YORK AGE:

The biggest of all "color line" lies are generally those that black colored women. Y. Andrew Roberson, whoever he is, recently supported this phase of anti-Negro lying, perhaps unconsciously or unwittingly, when he wrote his article about color lines witin the Negro race, which was published in Leslie's *Illustrated Weekly*. The *Digest* says Robertson is colored. We have always noticed that a man of any race can always help or hurt that race more than any man out of the race can hurt or help it. When the case of the Negro is to be most properly presented, a Negro must present it; and when the case of the Negro is to be most properly messed up, it takes a Negro to do the messing. We have already written a statement on the viciousness of the implication of this article, which statement will be published, if it does not reach print even before this letter. But the editor of a Negro news service asked us if we had taken note of that part of Roberson's article which reflected on the motives of lighter-skinned colored women who marry men a shade darker than themselves. We would prefer for these women to speak for themselves. There are millions of them who would like to give the lie to the implication that they marry darker-skinned men for the low and unromantic purpose of a "meal ticket," that they are deceiving their husbands and searing their souls. But our opportunity to speak is better than theirs. We know them and we will speak for them.

Perhaps 90 per cent. of all the couples who love or get married in the American Negro group, are people who differ in the shades of their color,—and they differ in all directions in both sexes, and to both extremes: sometimes the woman is a "white Negro" and the man black, and sometimes the man is a "white Negro" and the woman black. But the insinuations of Roberson's article are an insult to all the millions of lighter-skinned colored wives and mothers whose husbands and whose children are dark. He insinuated that they married these men and reared these children simply to get their bread and meat. He does not explain how it is that so many thousands of these women have married men who had less money than the women themselves had, nor does he explain why so many black women are married to lighter-skinned men who were more advanced than the women both in educational attainment and in money. There are many ignorant white people who are ready to say that light-skinned colored women are without virtue, and the monstrous implication of Roberson's article supports this lie.

Of course the American Negro does not attempt *to preserve his color* and feature, for the simple reason that he has ALL THE COLORS and all the features. Which one must he preserve? One is worth just as much as the other. The Negro in Africa might speak of "preserving" his characteristics, but not the group called "colored" in the United States. This group is now cosmopolitan in the matter of physical features. If it continues to be a seperate group, it may some day be uniformized into a type. If so, it will then be a new thing under the sun, neither African nor Caucasian nor Mongolian. The American Negro would be a thousand races by himself, if he as a group cared for colors.

Of course there are individual fools, some light, some dark, who are worried about their color,—and this man Roberson undoubtedly lives less than a thousand miles from one of them. But the group called Negro-American has stronger ties of interest than mere visual appearances. There are no more loyal members of the group than the Colored Women of all colors.

WILLIAM PICKENS.

New York City.

THE COLOR LINE.

The article by Y. Andrew Roberson in a recent issue of Leslie's Weekly, copied almost in toto by the Literary Digest has stirred up a veritable hornet's nest. From Dan to Beersheba, papers and people of our race are voicing indignant and violet protest. There has not been so much interest and indignation among our own people since the discovery about thirty years ago of the celebrated "Blue Vein" society in Cleveland, Ohio and Charleston, South Carolina.

Of course, we all disagree with Mr. Roberson when he says we have an aristocracy of color, rather than an aristocracy of brains, but much that he tells is only too well known to us, ourselves. However, the consensus of opinion is that he had no business telling it to the world. We have our own racial secrets, best kept among ourselves. He who publishes them where the members of the other race can read them is putting himself in the position to be called a traitor, capitalising the inner secrets of his own people. As the editor of LIFE says, "Sixty years ago most Americans in the north thought Negroes as black white men, but they are not. The black man, the white man, the yellow man, the brown man, all have different insides, and particularly different minds—" Very well. When we begin to sell the formula of our particularly different minds to the outsider, we are losing the power which taciturnity gives a man, or a race.

Mr. Y. Andrew Roberson is a very brilliant writer, but he needs to put a muffler on his type-writer.

INTERMARRIAGE PUT UNDER BAN IN PHILIPPINES

Army Issues Orders Against Unions of White Soldiers With Native Women

Manila, P. I., Nov. 10.—Army officials stationed in these islands have taken the matter of intermarriage between American soldiers and native women in hand and, as a result, all such unions in the future are forbidden.

Heretofore, the soldiers and women have mingled rather freely. Whatever there might have been said against such association, was never made into an order or law. The recent order was issued by Brigadier General Johnson Hagood.

The original ruling was particularly directed at the soldiers of the Ninth Cavalry regiment. it was later made plain that no such mixed marriages between white American soldiers and Filipino girls would be permitted.

Portions of the order issued read:

"After the departure of the Ninth cavalary no American soldiers will be given permission to marry native women, and any soldier who takes a native woman for his common law wife or otherwise unlawfully lives with her will be brought to trial and severely punished.

"Organization commanders will give this matter very careful attention. No soldier except those heretofore lawfully married will be given permission to sleep out of quarters, to draw separate rations, to obtain frequent short passes, or to do anything else that would encourage or permit him to keep a native woman.

"When any American soldier hereafter marries a native woman the circumstances will be reported to headquarters with recommendations as to action to be taken."

This is a drastic move and the high officers responsible for it seem to realize the importance of it. Military orders are here in queer conflict with civil liberties. General Hagood seems to appreciate the danger in the advanced and radical step he has taken. Fearing that he would be subjected to criticism, he includes in the order issued an explanation as to the reasons for it, presumably as an excuse for the order.

"Nothing in this order," one reads, "should be construed as a reflection upon the intermarriage of Americans and Filipinos, but long experience has shown that, with few exceptions, the intermarriage of American soldiers and native women is a source of great trouble and unhappiness for all concerned."

R

[illegible] awful commentary on the state of civilization in the United States in the year 1922 that when Walter Cohen of New Orleans is appointed Collector of Port only one question is discussed?

Not a word is said of his fitness for the position.

Not a word is said as to his moral character.

Not a word is said of his career as a citizen, tax-payer and property holder.

Not a word is uttered as to his family, his home and his friends.

Not a word is said of his seven white great-grand parents, descendants of the "best "blood" of Louisiana.

The only question that has so far arisen for discussion, objection, advocacy, anger and surprise concerns the fact that one of Walter Cohen's great-grandparents was black.

Can any one dream of a more detestable and shameful method of judging a human being?

New York, Nov. 20.

W. E. B. DuBois.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation—1922.

KILLS HERSELF AFTER SHE'S DENIED HER LOVE

Chicago Defender 3/18/22

Because she was not allowed to marry her schoolmate, Frank Lee, a youth near her own age, who lives at 6140 Wabash avenue, Miss Margaret Shader, 16-year-old white girl, shot and killed herself at her home, 3906 Wentworth avenue, early Tuesday morning.

The girl became infatuated with Lee during her contact with him at school. He became the dominant factor in her life and she wanted him more than anything else. Marriage to him was her ruling desire. Her mother, of course, objected. Sunday Margaret and her sister, Clara, left their home to visit an aunt. Clara returned alone and reported to her mother and brothers that Margaret had met Lee and had gone away with him. The girl was absent from home all of Sunday night and Monday.

Monday night she telephoned her mother and stated that she was at 55th and State streets, that she wanted to marry Lee and unless she could she would never return home. Mrs. Shader and a son hurried to 55th and State streets, got Margaret and took her home. The girl's brothers questioned Lee.

According to Mrs. Shader, her daughter declared she loved Lee and that she was going to marry him. Mrs. Shader ordered Margaret to "get that notion out of her head." Unless she did, the mother threatened to send her to the Psychopathic hospital.

"I think this frightened her," said Mrs. Shader. "Margaret admitted spending the night with Lee, and though she had a wedding ring in her purse, she said she wasn't married. But as soon as I turned around, Margaret snatched a revolver, ran from the house and shot herself on the doorstep."

The girl died shortly after being taken to Provident hospital. Lee is now in the custody of the police at the Stockyards station. He is being held pending further investigation of the suicide.

TALE OF GIRL SUICIDE IN CHICAGO FOUND FALSE

Philadelphia Tribune 3/18/22

Said to Have Killed Herself Because She Could Not Wed Colored Lad

(Associated Negro Press.)

CHICAGO, ILL., Mar. 30.—The police have wrung a confession from Frank Lee, a colored boy, who declared that Charles Shader, 19, white, killed his father and sister because he feared they would expose his operations as a burglar. The sister Margaret was 16 years old.

Charles told the police that she killed herself because her parents objected to her marrying Lee. Shader admits killing his father, but says he did it in self-defense. He denies killing his sister. The police say Shader also had a hand in the murder of Policeman Harry J. Busse, last January. Both youths confessed to more than 150 robberies in the last few years.

Lee in his statement to the police asserted that Mrs. Edward E. Shader, mother of Charles, disposed of the loot. "Mrs. Shader got Charles and me to rob the houses," Lee said. "For awhile we had Smitt McCaskle, who is 9 years old, with us. He is so small that he could almost go through a keyhole. Charlie on the day he killed his father was beaten and Mr. Shader said he would tell the police if we didn't quit that business. Margaret wanted to get me away from Charlie and had threatened to tell the police.

Illinois

BLACK AND WHITE

Chicago Defender 4/1/22

IN OUR NEWS COLUMNS last week there was reported two cases that demonstrated what love went where it was sent regardless of the stumbling blocks placed in the way. In one case a young white girl living in Chicago, shot and killed herself because her parents refused to let her marry her schoolmate, Frank Lee, and in Boston Katrina Birdwell, white, age 22, announced her intention of marrying William Gibb, age 42, a railroad porter. In any other country than America there would have been no occasion for the tragedy and the second incident would be considered too trivial to make note of.

THERE HAS BEEN so much intermingling of bloods in America that it is utterly impossible to tell who's who. Thousands are passing for white who know they have Colored blood in their veins, and countless thousands honestly believe they are Simon-pure white when they are not. If Gabriel should, before blowing his horn, request all those who have a drop or more of Colored blood to stand to his right and all those with unadulterated Anglo-Saxon blood coursing through their veins stand to his left, he would have difficulty in mustering a corporal's guard from the bunch at his left. There is no likelihood of there ever being wholesale intermarriages, as the intelligent Colored men and women are very choice in their selection of a life partner.

organizations in Portland have taken the matter up and are fighting to defeat this pernicious Ku Kluxism in a city where there has never been any trouble along this line. They contend that the mayor not only exceeds his duty and rights in this case but that he is fomenting and arousing race antagonism which may very easily bring on worse disaster than could possibly result from the casual meeting of men and women who are seeking to amuse themselves according to their own standards and preferences.

This is another instance of the futile attempts of white people to regulate matters of private morals or public conduct, according to the ideas of narrow-minded and prejudiced persons who behind closed doors or in dark ways do not hesitate to do the very same things which they try to prevent others from doing on the ground that they are harmful or bad. The citizens of Portland have risen up to fight and defeat this calumny of lies and prejudice and ought to have the support of every Race man and woman in the state.

It is but a short step from regulating dance halls to putting restrictions on theaters and other public places and institutions. The time to scotch this poisonous snake is now, before other things follow and when it becomes too late to do anything but hold indignation meetings.

CHICAGO DAILY EDITOR BORN IN DANISH WEST INDIES WINS OUT AGAINST WIFE'S ANNULMENT PLEA

New York News 5/6/22

Justice Callaghan, In Supreme Court, Believes Famous West Indian's Statement of His Parentage Photographs Which Were Unearthed

The plea of Ingrid Bornn for annulment of her marriage to Jose Bornn, Chicago editor, formerly a New York newspaperman, born in the Danish West Indies and with photographs of colored kin, admitted on the charge that he had represented himself to her as of white blood, was denied today by Supreme Court Justice Callaghan.

Judge Callaghan stated that no proof had been presented that Bornn was of "Negro" blood, but that it had been shown on the contrary that he was Holland Dutch on his father's side and Spanish on his mother's side.

Mrs. Bornn, who gave her address at 253 West Eighty-fifth street, asserted in her application that when she met Bornn in Copenhagen in 1906, when he professed a desire to marry her and accompanied her to her home in Stockholm to gain her parents' consent, he represented himself as of white blood. They were married in London in October, 1906. According to the complaint she began to suspect Bornn of being of "Negro" blood when after his departure for Chicago in 1919 she found some photographs in a private cupboard which he had kept secret from her.

Mrs. Bornn stated in court that she and Bornn had not lived together since September, 1920, but that he had voluntarily given her $35 a week since that time for the support of herself and her two daughters.

Mrs. Bornn was born in Stockholm. She met Bornn in Copenhagen and they were married in London, England, Oct. 10, 1906. They lived in New York City until September, 1920, when Bornn went to Chicago. His wife testified that after her husband's departure she found photographs and documents which made her believe that Bornn was a negro.

this city but now connected with The Chicago Journal of Commerce. Mrs Bornn had asked for an annulment on the grounds that her husband had negro blood.

Justice Callaghan said there was no evidence supporting the allegation of Mrs. Bornn that she had been deceived by her husband at the time of their marriage and hence she was not entitled to an annulment. In the findings accompanying the decision Justice Callaghan stated that Bornn was descended on his father's side from Bartholemeo Bornn, who was from Dutch parents, and on his mother's side from Esther Belisa, the descendant of Spanish Jews.

FIND THAT THEIR WIVES ARE SWEET AND GENTLE

Chicago Defender 3/18/22

Locked up at the Harrison street annex are Mrs. Katie Ward (white) and her sister, Mrs. Etta Day. Mrs. Ward is charged with assault with a deadly weapon, while Mrs. Day is held as a witness. Both of the women are married to Race men, and in a quarrel in their home at 2954 Cottage Grove avenue, Mrs. Ward shot her husband, according to the statements of Lieut. DeMar and Sergeants Farrell and Doherty.

It seems that there had been a moonshine party at the flat, and Mrs. Ward was trying to break the Annie Oakley record. The officers rushed up to the flat when they heard the shots. They saw a stream of blood trickling across the floor. Asking the husband, Thomas, where

Mayor Fears Dancers May Love Girls

Chicago Defender 4/15/22

Portland, Ore., April 21.—The city commissioners of Portland have adopted resolutions endorsing and upholding Mayor Baker's orders to stop the intermingling of races at public dances and entertainments.

Mayor Baker thought so strongly on the subject that he asked for additional legislation to enable him to carry out his edict. The city attorney advised him that no additional legislation was necessary to do this, but evidently the mayor was not so sure, since he sought the backing of the city commissioners. The Race

BORN A WHITE MAN, HIS MARRIAGE STANDS

Wife's Application for Annulment Refused—No Evidence of Deception, Court Says.

New York Times 5/6/22

Justice Stephen Callahan, in the Queens Supreme Court yesterday denied the application of Mrs. Ingrid Bornn of 253 West Eighty-fifth street for an annulment of her marriage to Jose Bornn, formerly a newspaper man

'UPLIFTERS' SEE GRAVE WRONGS AS COLORS MIX

So-Called Law Leagues Frame Charges to Raid the Ritz Carlton Cafe

5/6/22

Chicago Defender

It has happened exactly like the Chicago Defender has always claimed it would. For years the resort known as Canary Cottage and later as the Ritz Carlton, situated on Cottage Grove avenue near 39th street, was

known to the police and the public as one of the toughest joints in Chicago. Thieves, gunmen, panders and prostitutes made it their headquarters. Denizens from every department of the underworld congregated within its precincts and rough stuff was so common that even the police on the beat paid no attention to the brawls and battles which raged practically from dark to dawn. But not a word was said nor a protest made by anybody at any time.

Color Changes

A short time ago the Ritz Carlton changed management and policies. A young member of the Race was given charge of the place; one of our "jazz bands" was hired, a crew of our best entertainers were put on the floor and the doors were thrown open to all, regardless of color. As long as it was a "lily white" proposition everything went by without a protest, but as soon as it was seen that no color discrimiantion was to be practiced every reform group of nuisances in the town let out a protest in single and in unison, and they were so successful that they secured the cooperation of Captain John B. Enright, who raided the place.

Fair Deal Asked

This newspaper does not countenance lawbreaking in any form. If liquor is being sold anywhere the transaction is, of course, illegal. But liquor and everything else went in this same place for years and is still going in dozen of other places in the same district and throughout the rest of the town without a word from the reformers. In the Second ward as well as in the Third it is a noticeable fact that not one "lily white" resort has been molested. Entertainer cafe has been closed, Dreamland has been proceeded against and action against the Sunset cafe is pending—all of these being places where there is no discrimination against color. One of the most notorious dives in the entire town, along with dozens of others in the Second ward, has been entirely overlooked by different "uplift" organizations which have interested themselves in these one-sided proceedings. We protest against tactics which are unfair.

Open House

Any place of business catering to the public should be forced to cater to all the public. If cabarets and places of the sort are legitimate enterprises their doors should be open to all, regardless of color, exactly as are the doors of department and drug stores, grocery stores, markets, theaters, etc. If they are not legitimate places of business they should be closed entirely, once and for all. Social workers who prey upon business people for the simple reason that a part of the patronage of their places is of the darker hue are a menace to the welfare of the community and to the peaceful relations which exist between the folks of different colors. Women of the Race who are affiliated with these so-called "uplift workers" should go exceedingly slow when they find that the operations of the different reform klans are based upon racial prejudice. The cabarets and other places which allow personal freedom should either be left alone or the entire business be wholly legislated out of existence. Until that condition is reached the Chicago Defender will certainly demand a fair deal for those who are broad-minded enough to throw their doors wide open to all, so long as personal behavior and other qualifications are of the proper standard. A square deal is deserved and is demanded.

LOVE TANGLE TIES UP WILL AND DEED

Chicago Whip

Leaves "Husband" While Living Now Seeks To Get His Property

7-8-22

The cold hand of death, the eternal love triangle, unrequited love and greed for this world's goods were revealed last week, when Attorney G. C. Adams, representing the relatives of Wm. R. Taggart, carried their case to the Supreme Court in an effort to wrest the property now in possession of Wm. Taggart's former wife, who took the property left by him on his death, last year, even though she had left him for another love, before he died.

Tangled Skein of Lives and Loves

The evidence shows that Wm. Taggart fell desperately in love and married February 12, 1913, one who represented herself to be Elizabeth Broseman, white. For years all went like a sweet dream of love. Taggart, thrifty and ambitious, contracted to buy the house at 3643 Vernon avenue, in which they lived, from Bartlett & Co., his wife also signing the contract. Then Taggart's love dream was shattered when he learned that his wife had listened to the honeyed love song of Charlie Bournehagen, white, a butcher at Weinstein's Grocery, 37th and Vernon avenue. Broken hearted and sick, Taggart saw his home and love shattered, his wife leaving him to live out south, taking all of the furniture. That was in September, 1919.

Husband Number One Arrives

In the meantime, Taggart found out that his wife was really never his wife at all, as she was married at the time she went to his bed and board as his lawful wife. Her former husband came to town, but seemed satisfied to let Taggart continue in his "paradise of dreams." As sickness and grief confined Taggart to his bed for most of the time, it was not until April, 1920, that he succeeded in having his marriage annulled, but his sisters kept up the payments on the house until finally paid. In June, 1921, though, they overlooked the fact that the faithless wife had secured the deed to the property, recording it in her name after Taggart's death in September, 1921.

Marries Again

Now the same Elizabeth Broseman Taggart, after leaving the lovelorn butcher, has appeared to have married John Swanson, white, and has taken every legal step to prevent the sisters of Taggart from having possession of the property, having one Royanna Goff appear as the purchaser of the premises. Though the case was dismissed in Judge Sullivan's court, the sisters of Taggart are taking the case to the Supreme Court where they hope to regain possession of the home in which their life's savings have been put. Royanna Goff is represented by Attorney Mollison Attorney G. C. Adams handling the case of Taggart's sisters.

Nature Solves Color Problem For This Man

Chicago Defender

12-2-22

C. L. WARREN

At the age of 55 C. L. Warren of San Diego, Cal., has turned completely white. The change started three years ago when white spots appeared over his entire body. He says he prayed to become either all black or all white and that his prayers now have been answered. Physicians say there are four such cases on record.

DIFFERENT

Chicago Defender

9/23/22

ALTHOUGH TWO MEN deliberately shot each other to death on one of Chicago's main thoroughfares in broad daylight, the account of the affair occupied less than two inches of space in an obscure part of the daily papers. The reason is obvious. One of the victims, a white man, was forcing his attentions on the wife of a Colored man who resented the intrusion to the extent that he, too, lost his life. Had the situation been reversed and the Colored man attempted to pay attention to the white man's wife, what a difference it would have made. An unfriendly press would spread across its front pages, perhaps in flaming red letters, "Big Black Burly Brute Pays Penalty for Insulting White Woman" or a heading equally vicious. Is there any wonder crime is on the increase? Is there any wonder why racial and religious antipathy finds lodgment in the minds of the younger as well as the older generation? There is nothing too low, too degrading, too dastardly and too barbaric for the American impregnated with "colorphobia" germs to do if he thinks by so doing he is aiding in maintaining "white supremacy." The murdered white man was seeking the company of a Colored woman as thousands of others have done before him. But this is a horse of another color.

would be wearing diamonds bigger than cocoanuts and riding around in their chauffeured limousines? The Mammies could be given a percentage, and if they really told ALL they know the entire personnel of the organization would soon be paying a big income tax. Mammy Liza certainly has pulled this particular gink out of an awful hole. We are to be congratulated.

IS HE WHAT HE SAYS HE IS? NO ONE KNOWS YET

Chicago Defender

12/23/22

Many of the big daily newspapers have been presenting a story of peculiar parts during the current week. It has to do with the manner in which it is claimed a man 46 years of age, had lived with the idea that he was the possessor of a "taint of Negro blood," of how, despite this handicap, he had wrested a fortune from the frozen gold fields of Alaska, had traveled all over the world in a vain attempt to erase from his mind the terrible thought that he was not a "lily white," and of how a few days ago the entire proposition was cleared up by a "Mammy" who was able to show that the man was not "one of us" after all.

The Story

Out in Oakland, Cal., there is what has been called for years "The House of Mystery." It gained that name because of the fact that it was tenanted by a man and woman, along with several servants, who did no socializing. They attended strictly to their own affairs and impressed the rubbernecks in their particular vicinity that a little bit of their company was more than they—the "recluses"—wanted. Death finally visited the house, the man and woman both dying within a short space of time. A very comfortable fortune is said to have been left by the pair, without any direct heirs.

Comes Back

Right here is where the "tainted" one comes in. He thought all the time that he was the child of "Mammy" Liza, who looked after the mystery house and its inhabitants. She had left California and gone back to the old home in Kentucky. The wanderer, as he has been called, returned to the old home also, just to give it the once over. He had been everywhere, seen everything and was tired. He was also broke and his pants needed half-sole and and heeling. The weather in the North did not fit his B. V. D.'s and a hot cornpone would rattle around in his stomach like a pebble in an empty tomato can. Also he was tired of telling people that the reason his hair looked like a card of shoe buttons was on account of quick changes of climate and his dark complexion a birth mark.

"Mammy" Talks

"Mammy" Liza was glad to see the prodigal, and since everyone who could be disgraced by the disclosures that she was able to make were dead he might as well know the truth and claim the fortune in jewels, realty and ready dough left by her late bosses. She told him that he was no relation to her a-tall; that he was the "love" child of her late mistress, who had never married; that he had been placed in her care before he was weaned, and that anyone saying that he was a "Smoke" not only prevaricated but told a downright lie. She went further. She dug up some papers, according to the story, which will, when properly presented, fix the wanderer in proper shape to meet the rest of the white folks on an equal footing and eliminate the practice he had developed of shedding bitter tears because of his imagined Racial taint. The fact that he still remains in the bastardy class is O. K. The dough he is likely to gain repays him for that thought.

A "Mammy" Union

It would be a great idea if the mulattos could get together and organize a "Mammy" union. They could then hold a convention somewhere down below the Mason-Dixon line and straighten out a lot of cases of the kind in question. Who knows but what, if they could be handed what's coming to them, a lot of our high-yallers who are now slicking their hair down with ox marrow, wearing out good shoe leather trying to duck "shady" treatment and who ramble about trying to pass for white

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation – 1922

Called Him Daddy, So Woman Says

Chicago Defender
3/11/22

Topeka, Kan., March 10.—That truth is stranger than fiction is an adage well borne out in testimony submitted at the hearing to determine whether the two sons of Mrs. Mattie Nolting (white) are to share in the estate of the late James Holt, wealthy farmer.

Mrs. Nolting charges that Holt is the father of her two children, Melvin Nolting, 19, and Oscar Nolting, 16. To prove her case she has brought suit in Judge George H. Whitcomb's district court.

Holt died in 1919. He made no provision in his will for the white woman and her two sons, supposed to be his offspring. A 170-acre farm went to a son, Thomas Holt, and to three grandchildren, Mrs. Myrtle Smith, Miss Bessie Porter and Mrs. Lucretia Barber. The white woman claims that her sons should have a half interest in the estate.

She testified that the dead farmer was the father of her two boys and that he recognized his parentage by referring to them as his sons. The sons corroborated their mother's testimony, saying that they had always looked upon him as their father and that he referred to them as his sons.

Very little is known in Topeka as to the truth or justice of the woman's claims. Holt was an industrious farmer and as such built up a reputation for honesty, integrity and rightdoing in the community here. During his lifetime nothing was ever said of his supposed relation to this white woman. Although it was known that he worked hard, it did not become evident until after his death that he had amassed any considerable fortune. Soon after that became known Mrs. Nolting began to put in her claims. It is felt that her admission of clandestine relations with Holt, whether it is true of not, will put her outside the pale of respectable white society. In any case, she will be forced to leave this section of the country.

WHITE MOTHER DEFENDS HER COLORED OFFSPRINGS IN FACE OF HER WHITE FAMILY AND COURT

Topeka Kansas

Well! well! well!—Please take your time and read this article which is copied from the Daily Journal of the proceedings of a court case in Shawnee County, Kansas, of March 1, 1922.

Plaindealer
3/10/22

Melvin and James Nolting, the negro sons of Mrs. Hattie Nolting, a white woman, were decreed the owners each of an undivided one-fourth interest in the estate of James Holt, Negro, by a jury in Judge Geo. Whitcomb's division of the district court late Wednesday afternoon.

The two youths brought suit, thru their mother, against Thomos Holt, the son of James Holt by his negro wife, and Myrtle Smith, Bessie Porter and Lucretia Barber, granddaughters of James Holt. The youths claimed that James Holt, who died in 1919, was their father and that they were entitled to a share of his property.

On the witness stand Mrs. Nolting claimed the two negro boys as her sons and testified that she had been intimate with James Holt, upon whose farm in the northeastern corner of Shawnee county she worked for several years and up until the time of his death. Her husband lived at home at that time, and is still living, altho an invalid, she said. She declared that no one knew of her relations with the negro until the two babies were born.

Photographs of Mr. and Mrs. Nolting and their seven children and of the two negro boys were introduced in evidence to prove to the jury that the youngest sons were of a different race.

* * * *

EDITOR'S COMMENT

Now can you beat it? For Heaven sakes what is to become of the American white people who boast of their great superiority over their half brothers and sisters of the Colored race of America and those who have a little mixed blood and those who have none at all, who have lived side by side with them for the past two centuries and have done as much or more to make America what it is today, than their white kinship. Yet they abuse their blood-kin, deny them the right of citizenship, rob, burn, lynch and destroy the virtues of their women at every turn of the road and if a black man is ever suspicioned, he is destroyed without a trial and sometimes the Colored citizens in his immediate vicinity are driven from home and their property destroyed, yet a white man can do whatever he pleases to to a colored wife or their daughters and if their husbands, fathers or brothers attempt to defend them or their honor, they are run down and lynched for so doing. A court or jury in the South has never been known to convict a white man for criminal asaulting a colored woman.

This article is written for our Southern white outlaws who do not know what justice and fair-play means for their half brothers and sisters who are as numerous as the hair on a dog's back.

Had this happened in the Gates of Hell of these United States, (any of the southern states) this colored man would have been lynched and forgotten, his land confiscated and his children driven out of the county.

Now comes old Kansas, the home of John Brown, the land of the free and the home of the brave, and gives justice and a fair deal to the children of this old colored farmer, the reputed father of these two colored boys by a white woman. We sympathize with this whitewoman, the mother of these boys for the womanly courage maintained in the face of her white race and the critical public, in defending the rights of her two colored children, while at the same time, living with her white husband and seven of his children, who honor and respect her although she did wrong through adverse circumstances. She and her family had lived on this colored man's farm for years. They rented from him, reared their family partly on this farm. When her white husband became afflicted this colored man helped them when their white neighbors ignored them. So through these trying days, this accident happened. That she was a good woman, is proven by the fact, that she bore seven children by her white husband and after his affliction, she bore the last two by this colored man. When the first boy was born, no kick was made, or no disturbance was had. The second boy came and all continued to go well. These two colored boys were raised right along with their white half brothers and sisters and step-father, also white. This was only fair and right. This is one of the many reasons we have respect for this poor white mother, she stood up for her blood and made her family do do the same. This is the way and manner the Southern white people should have done by their colored relatives instead of having them inter-marrying, not knowing their blood kin, is causing a lot of deformity in the races of today. This good white woman stood up like the women to whom the Saviour said, "Go thy way" after their accusers had sneaked away.

Kansas.

We have great respect for her. She did not cry outrage, as many do who are caught in the act in the Southland. She faced the court and jury and told the story and asked that these boys be allowed to share in the estate of their deceased father. The evidence, with photographs of two sets of children, one showed a deep impression of the colored father, so stated in the evidence. The jury was out about five minutes and returned a verdict for this good woman and her two boys. A family group was also produced, showing the mother, husband and seven white children which was taken several years ago, which showed the impression of the white father when he was at himself. This white woman's reputation for honesty and fair dealing could not be questioned. This is the common law of the country and we cannot see why our colored women will not go after the white fathers of their children, and make them take care of their colored offsprings.

It is no common thing to hear white men and women say they are against the mixing of the Colored and white Americans, but the white can marry any other nationality in the world from a 'dogoa' to a chimpanzee, just so it is not a Colored American. They can sleep, eat, drink and associate with every foreigner and with all classes, except our American Colored people who are more close related to them, who has done more and will do more for them, than all the foreign element which comes to our shores.

So let the American white people play their cards face up on the table like this good white woman. Stop playing the Colored race under the shades of darkness and come out in the light. Be fair. We are proud of the verdict. She was entitled to their share of the estate. If this man was the father of these boys. Let our Southern courts and newspapers take pattern after Kansas and deal fair and square to all.

Let no human look down on this poor woman for doing her christian duty. It took a heroine to go on the witness stand, display the photographs of her white family and another of her colored children and look her high, christian civilized white race in the face and say: though I have done wrong, I have not done any more than millions of you have done and are doing. I love my children of both fathers and I shall protect them. I am not hiding my wrongs, nor am I begging any one for forgiveness. I trust the Lord and ask him, not man.

NICK CHILES, Editor

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation – 1922.

GEORGIA NEGROES WHIP WOMAN TO IMPRESS RACE PURITY

N.Y. Herald

Paramour Establishes New Record in Escaping Angry Group Bent on Teaching Him a Lesson 4/1/22

SYLVESTER, Ga., March 27.—Indignation and resentment ran high among Negroes here last Sunday when a group of them discovered a colored woman maintaining improper relations with a white man. According to reports, the man was so frightened at the threatening attitude and the storm of righteous indignation evinced by the Negroes that he is said to have established a new record in running away from the scene. The group gave chase, bent on teaching him a lesson, but he managed to elude his pursuers.

Whips Woman

Returning to the scene, the angry mob read a curtain lecture to the woman on "race purity." They were determined, they told her, to preserve the sanctity of Negro womanhood. Continuing, they said: "A new day has dawned and there will be no toleration of any liaison between colored women and white men. The times are changing; these are not the days when Negro women could not protect themselves and were at the mercy of the white man's lust. There is no excuse at this day and time for Negro women to maintain clandestine relations with white men." They pointed out to her that Negroes were lynched and burned at the stake if they "looked hard" at a white woman. Following this they administered a severe whipping to impress her, they said, with their "determination to preserve race purity."

Fined in Court

The following morning the principals were all arrested and haled in court, where the white man was fined $20, the woman $15 and the men administering the whipping $5 each. The fines were all paid. An onlooked is said to have remarked, "Guess it was worth $5 to teach her a lesson."

Georgia

"DECENT TOWN" ELEMENT GET MIXED ON THE COLOR LINE

Savannah Morning News
Savannah, Georgia. 11/29/22

Series of "Plain Questions to Mayor Stewart" Opens Hot Box—Makes Situation Embarrassing.

F Hanly

Just why it is that the Rogers forces expended the price of an advertisement in both local papers, in reply to the charge that Dr. Victor H. Bassett had undertake nto meploy a negro assistant in his department as city bacteriologist, is hard to explain. Mr. Bassett denounces the charge as false and without foundation in one paragraph and admits its truth in the next.

They uoght to be better politicians than that.

If they think that the people of Savannah are going to swallow the wooden-legged answer that he was to have been employed as "a servant to do dirty work around the laboratory," they underestimate the intelligence of the people of Savannah.

Fifteen hundred dollars per annum is a mighty big price to pay for a mulatto slop-jar toter.

The same salary that they proposed to give to Mr. Martin, the white assistant.

John P. Boifeullet didn't have a job of that kind at the Marine Hospital and he was not looking for a servant's place at the City Hall, and no one knows this any better than Dr. Bassett knew it himself.

Born on the other side of Mason and Dixon's line, where they meet the negro on eual terms of social equality, it was natural that Dr. Bassett would overlook the color line in the selection of his staff of expert advisors, and technical help in the management of the City Health Department.

His position would be without questionable assault if he had resided in Boston, Mass., or that particular neck of the woods in Yankeedom where he was born.

But the white people and the colored people keep their social relations separated in the cities of the Sunny South.

Read just one paragraph of Dr. Bassett's letter and judge for yourself what would be the status of John P. Boifeullet, if he had been employed on the terms suggested by Dr. Bassett himself. Here it is:

"I think I can secure the services of a very well qualified man, John P. Boifeullet, at present laboratory technician in the United States Marine Hospital, and who now is receiving a salary of $1,200 a year and meals. Boifeullet is a well-qualified man, a mulatto, and has had long experience in the employ of the United States Public Health Service. He is especially skilled in all technical matters of laboratory preparations, too, and I have long needed the services of such a man. He is skilled in the preparations of bacteriological media and stains, is a skilled glass blower, and has experience in laboratory diagnosis."

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Amalgamation – 1922

Maryland

WOULD KEEP WHITE AND COLORED COUPLE FROM LIVING HERE

Baltimore Md.
City Afro American

Senator Introduces Drastic Inter-Marriage Bill In Maryland Legislature

2/17/22

WILL AFFECT FEW

Measure Designed To Keep Couples Wedded Elsewhere Out Of State

Annapolis,Md., Feb. 16—A drastic inter-marriage bill to bolster up Maryland's existing law prohibiting white and colored people from marrying was introduced in the Legislature here by State Senator George Arnold Frick, Democrat, of Baltimore.

Maryland's existing inter-marriage laws make the marriage of a "white person and Negro, or descendant of a Negro to the third crime". The law declares intergeneration inclusive, an infamous hibited and void and provides a marriage of the races forever propenalty of imprisonment up to ten years. Any minister who marries a white person to a colored person, if convicted, may be fined one hundred dollars.

If changes recommended by Senator Frick, who is chairman of the Senate Judiciary Committee, are carried out, it will become illegal for white and colored people married in other states to come here and reside. The bill designed to effect the few white and colored people in Maryland who are prevented from marrying here under thelaw and who go to Northern states like Pennsylvania and New York to be wed and then return to Maryland.

Under the bill introduced by SenatorFrick, also ,it will be illegal for contracting parties to come into this state to be married when the law and who go to Northern reside forbids that marriage. This means, for example, that if a white person and a Chinese person came here from Arizona to be married no minister could perform the ceremony legally because the Arizona laws forbid the inter-marriage of the white and yellow races.

Senator Frick would require marriage office clerks and ministers to secure affidavits from those coming here to be married and intending to reside elsewhere, showing there is no legal obstacle to their union in the state to which they belong.

SENATOR FRICK'S MARRIAGE BILL

Baltimore Afro-American

Would Prevent White And Colored Couples From Living Together In Maryland

2/24/22

By the Senate, Annapolis, Md. February 14, 1922

Introduced, read first time and referred to the Committee on Judicial Proceedings.

A BILL

AN ACT to add four Sections to Article 62 of Bagby's Code of Public General Laws of 1911, title "Marriages," Prohibiting Marriage in Another State or County in Evasion or Violation of the Laws of the Laws of this State by Persons Residing Therein, and Prohibiting Marriages in this State by Persons Residing in Another State or Jurisdiction in Evasion or Violation of the Laws of the State or Jurisdiction of Domicile.

SEC. 18—That if any person residing and intending to continue to reside in this State who is disabled or prohibited from contractmarriage under the laws of this State shall go into another State or country and there contract a marriage prohibited and declared void by the laws of this State, such marriage shall be null and void for all purposes of this State with the same affect as though such prohibited marriage had been entered into in this State.

SEC.19—No marriage shall be contracted in this State by a party residing and intending to continue to reside in another State or jurisdiction if such mariage would be void if contracted in such other State or jurisdiction, and every marriage celebrated in this State in violation of this provision shall be null and void.

SEC. 20—Before issuing a license to marry to a person who resides and intends to continue to reside in another State the officer having authority to issue the license shall satisfy himself by requiring affadavits or otherwise that such person is not prohibited from intermarrying by the laws of the jurisdiction where he or she resides.

SEC. 21—Any official issuing a license with knowledge that the parties are thus prohibited from intermarrying, and any person authorized to celebrate marriage who shall knowingly celebrate such a marriage, shall be guilty of misdemeanor, and shall be punished by a fine of not less than one hundred dollars nor more than five hundred dollars, in the discretion of the Court.

KILL ONE-WAY MARRIAGE LAW IN MARYLAND

Chicago Whip 4/15/22

ANNAPOLIS, Md., April 13.—For the second time in two years, Maryland's uniform marriage law, drawn up to deal a "death blow" to intermarriage between the white and colored races, was killed last Saturday on its third reading in the Senate. The vote stood 16 to 5.

According to Senator Frick, who advocated its passage, the bill was aimed primarily at marriages between the two races. For years, this question has been the subject of fiery discussions, and many women, prominent in Maryland politics, appeared as the bill was being argued.

Under the laws of some states, intermarriage between the two races is allowed, and according to the custom existing among states of recognizing laws of other states, Maryland is forced to accept such marriages, if the parties come to this state to live, despite the fact that the Maryland law prohibits it.

Features Attacked

If passed, the law would have rendered invalid any marriage contracted in Maryland, if contrary to the law of the state from which the parties came, or in other states by Maryland residents if that marriage was contrary to Maryland law.

Opposition to the bill was led by Senators Biggs and Robb. Mr. Biggs attacked the former feature particularly, declaring that by this, Maryland sought to extend the jurisdiction of its Legislature to other states.

Mr. Harding's Colored Blood

Afro-American
Baltimore Md.
4/9/22

According to a newspaper report, Senate investigators are trying to locate a secretly published book which makes the claim that President Harding has Negro blood in his veins.

One may boast of any blood except Negro in this country. It was said of President Wilson's second wife, we believe, that she is a descendant of Pocohontas, Indian princess.

The allegation that Mr. Hardin is colored was made in his presidential campaign and indignantly denied.

Certainly his Birmingham speech, denial to colored men the privilege to hold big federal plums in the South, his evident disinclination to name a colored man as Register of the Treasury because a large number of white women are employed as clerks there and the fact colored men like Charles W. Anderson, of New York, have not received political recognition, do not stamp President Harding as being affiliated with Negro race or a President who is willing to accord the Negro the same rights and privileges given other classes of American.

He thinks and acts as most white men when it comes to dealing with the Negro. His views on the race question are but slightly different from those of the many so-called liberal white Southerners.

Woman Finds Husband Not White and Leaves

Pittsburg Courier

(By The Associated Negro Press)

ELKTON, Md., Nov. 17.—State's Attorney Henry A. Warburton, of Elkton, as counsel for Mrs. Irene Peters, of Washington, D. C., has filed suit here for an annulment of her marriage to Paul Peters. The bill states that the defendant was indicted by the grand jury for having violated the law by unlawfully marrying the plaintiff, a white person, and charging that the defendant is a person of Negro descent to the third generation, inclusive. 11-17-22

The plaintiff declares that she had known the defendant for about five years before her marriage, and was always led to believe that he was of Indian descent. Mrs. Peters further states in her bill that as soon as she discovered that her husband was of Negro descent she left him.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation – 1922. Massachusetts.

Declares She Will Marry Man She Loves

Tennessee White Girl Creates Stir In Staid Old Boston By Announcing Intention To Wed Colored Man

3/17/22
Pittsburgh American

CHATTANOGA, TENN., March 17.—Miss Ravena Birdwell, formerly of Jonesboro, Tenn., a graduate trained nurse, and said to be a former college girl, white, and with every appearance of refinement is most emphatic in her declaration that she will marry Will Gibbs, a colored railroad porter, as planned.

Miss Birdwell is only 22 years of age, while Gibbs is 42 years old.

The marriage intentions have been filed at the city hall by Miss Birdwell and the bridegroom-to-be and despite the sensation caused, the young woman arrived and departed with her intended husband apparently quite unconcerned.

The young woman who was born in Jonesboro, resides at 33 Holyoke st. Gibbs resides at 12 Claremont Park in the Backbay.

According to Miss Birdwell, who asserts that she doesn't believe in anything that the south does, she next Gibbs at a dance and their acquaintance ripened into friendship and then into love.

"Of course I love him or I would never marry him," she declared defiantly. "I do not see that it is any one's affair but our own and I think that the least these meddlers can do is to mind their own business. I am sure that both William and I would appreciate it if they would."

"I do not care to say where or when we are going to be married. There is altogether too much publicity already, and we wish to avoid it in the future."

"Were you born and raised in the south, Miss Birdwell?" queried a newspaper man.

"Yes, I was, and what of that," she returned.

Gibbs seems quite elated over his approaching marriage and seems to enjoy the publicity.

"ure, sure, we're going to be married. She loves me and I love her," he remarked with a grin as he turned away.

A protest has been sent to Mayor Curley, it is said.

WHITE GIRL WIELDS RAZOR ON COLORED MAN FROM JEALOUSY AT COLORED GIRL

Boston Massachusetts Guardian

Onset, Mass., April 19, 1922—Benj. Avelino, colored, of this town is under arrest on the charge of drunkenness and Bessie Smith is also under arrest here charged with assault and battery.

4/22/22

It is alleged that Bessie, who is white, wielded a razor on Avelino. He was not badly hurt. The fracas followed a dance. The police say Bessie was jealous of a colored girl who was high in favor with Avelino.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH DEC 15

Amalgamation—1922. Michigan.

REFUSES TO DESERT WIFE OF HIS YOUTH

Kalamazoo Advocate

Well-to-Do Physician Urged to Give Up Wife Because She is Colored

7-8-22

Detroit, Mich., July 5.—Dr. and Mrs. Walter A. Buchanan of this city have been having a rather exciting time. A little over a month ago they moved into 5091 Martindale avenue, a rather exclusive neighborhood. Since that time they have been repeatedly visited by committees of white citizens, begging them to leave on account of Mrs. Buchanan's color. The physician has steadily refused to listen to their pleadings or offers to buy his home and is now determined to remain in the neighborhood and mind his own business. On Friday night of last week, the home was fired into and considerable damage done. Police were unsuccessful in finding out who were the hoodlums who had perpetrated the outrage.

Some of the neighbors advance peculiar reasons why the couple should move. Mrs. Buchanan has aroused the ire of the residents because she not only is colored, but keeps a colored chauffeur and a colored servant, while the other women of the neighborhood are content to do their own work. The neighbors have done many little neighborly acts of kindness, such as poisoning the Buchanan dog and sprinkling the automobile driveway with broken glass and tacks.

Mrs. Buchanan is a beautiful woman, 30 years of age, and a graduate of the Nashville College of Pharmacy. She met her husband two years ago when she came here to take a position as a pharmacist. eH is 56 years old, a graduate of Edinburgh College of Medicine and has a practice of 15 years' standing in this city.

He has obtained special police protection to prevent himself or his wife from being the victims of any personal attacks. He declares that his white well-wishers have asked him to get out of their midst, but they have never suggested to him where he might go and live in keeping with the desires of himself and his wife. He will only leave the district he is now in to go to another better one.

U. of M. Dean Assails Abrams Blood Test Ideas

Chicago Sunday Tribune
9/17/22

Ann Arbor, Mich., Sept. 30.—[Special.]—Dr. Hugh Cabot, dean of the medical school of the University of Michigan, declares the theory proposed by Dr. Albert Abrams of San Francisco, Cal., embodying a blood test to determine the parentage of a child, or other physical characteristic, is "all bunk." He says his theory is based,

"if it can be said to have a basis," purely upon assertions instead of demonstrations and proof.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH PET 15

Amalgamation - 1921.

Love For Paramour Cause of Suicide

2/10/21

Mississippian Ends Life After Leaving All Possessions to Colored Woman.--Attempts to Slay the Woman.

East Tennessee News.

Vicksburg, Miss., Feb. 7.—The fate cursed city, almost deserted by kindly thoughts of honest men since an innocent colored boy was burned to give a holiday to school children, has been thrown into another "racial fit," over the tragedy in which Eugene McBain, a white man, killed himself after he attempted to murder his colored "Paramour" Blanche Lewis.

McBain was madly in love with Blanche. He said that he wanted to leave her, but she had spread her charms through his life. He came to this city, it is said, from Oklahoma. He opened a grocery store in Mulberry Street, and shortly after "took up" with Blanche, after the fashion of white men of past times.

Attached to Her.

McBain became greatly attached to Blanche, but he soon discovered that it is not as easy for a white man to live with a colored woman in adultery as in former times, and he met his shadow at every turn. But Blanch held on. BcBain saw no way out of his despair. "I can't marry her, he said "and I can't live with her. I know. Perhaps we can live together in another world." McBain oiled up his weapon.

Thursday morning McBain opened fire on Blanche without warning. He saw her reel and fall. Thinking that she had given up the ghost, he turned his gun on himself, and a bullet tore through his brain.

Wills Her All.

The case is a strange one, since a note was found that had been written by McBain.

"I am tired of living," it read. "Blanche Lewis is the reason. My will is in favor of Blanche Lewis."

Love had driven McBain insane, for he had given all he had on earth to the woman he sought to murder before taking his own life. McBain is said to have left a family in Oklahoma.

And so again love will find a way, and it baffles white man who live with colored women and colored women who sink that low.

Girl's Story Bares Horror of Concubine Life in South

Chicago Defender 7/23/21

AFFIDAVIT OF LINNIE WILSON

State of Illinois, County of Cook, ss:

Linnie Wilson, first being duly sworn, deposes and says that the following facts herein stated are true of her own knowledge:

I was born in Pickens, Miss., February 16, 1889, and lived there with my parents until I was 15 years of age; then I went to Durant, Miss., to live with my aunt on a visit in the summer of 1904.

Mississippi.

My aunt's name is Mrs. Lydia Mitchell, who lives in Durant. While visiting my aunt in Durant, Miss., my cousin was there also, whose name is now Ethel Redd, and who resides at 4249 Indiana avenue, third apartment, Chicago, Ill. This cousin is the daughter of my aunt, Mrs. Lydia Mitchell.

While visiting my aunt in Durant, Clarence O. Turner, a young white man, then about 25 years of age, had a bakery and confectionery store in Durant, and abducted, seduced and committed rape with force and violence and by force kept me over to his store three or four months over the objection of my relatives. My relatives appealed to the police, but no relief was given, as Clarence O. Turner was known as a bad man in the little town.

Jake Kelliher, chief of police, Durant, Miss., and John Wilks, justice of the peace, Durant, Miss., at the present time.

Mrs. Mattie Taylor, 4816 Langley avenue, whose name was then Mattie Scott, and Hubbard Taylor, her husband now, were witnesses to my abduction.

By constant brute force he kept me from my father and mother and forced me to live with him as his concubine until 1909. We lived in Durant, Miss., from 1904 until 1909. In 1909 Clarence O. Turner was sent to the federal prison in Atlanta, Ga., for selling whisky. While I was kept as his concubine he compelled me to sell whisky under threats of taking my life.

He would oftentimes beat and knock me about in order to keep me under fear and subjection. Clarence O. Turner stayed in prison 19 months and returned from the Atlanta prison in 1911. The trial under the federal charge was held in Jackson, Miss.

While the trouble with the federal government was going on he sent me to Memphis, Tenn., with his mother and other relatives. They then resided at 625 Poplar street, Memphis, Tenn. His mother's name was Mrs. M. E. Turner, who was the mother of five daughters and the sisters of Clarence O. Turner and four sons, including Turner as one of the sons.

The daughters' names were, respectively: Maude Turner, Beatrice Turner, Anna Mae Turner, Mary Lou Turner and Mabel Turner. The sons and brothers of Turner are, respectively: Cal Turner, Dick Turner, Mike Turner and Clarence Turner. His father and the husband of his mother, John Turner, resides in Monroe, La.

I stayed in Memphis, Tenn., with Mrs. Turner, the mother of Clarence O. Turner, and the family from September to December, 1910. I stayed in Yazoo City, Miss., from January, 1911, to June 20, 1911. While in Yazoo City at this time I resided with Mrs. Angie Simmons. Others of my friends were Lillie Holston and Leola Woods. On June 20, 1911, at the request of Clarence O. Turner, I returned to Memphis, Tenn. He was released from Atlanta federal prison June 20, 1911. He then forced me to live with him again with Lizzie Kemp (Colored) on Raybourne avenue, about No. 321. He kept me about a month. Then he carried me from Memphis, Tenn., to Leland, Miss. That was about July, 1911. He kept me upstairs over his bakery store in Leland, Miss. The store was called Turner's Bakery.

Clarence O. Turner was married to one Edna Jotter (white) in Leland, Miss., a telephone operator, in 1913. The license was issued in Greenville, Miss., about 12 miles from Leland, Miss. Clarence lived with Edna, his wife, about three weeks and then sent and compelled me to come from Pickens, Miss., where I resided with my mother, to Beulah, Miss. Clarence O. Turner was keeping a restaurant in Beulah, Miss., where he compelled me to live with him for about two months. Then he carried me back to Leland, Miss., where he lived with me as his concubine over his store again. Witnesses to this in Leland, Miss., were Luke Martin, Lucy Marshall, Eddie Marshall and Bessie Salter.

In 1912, in Leland, Miss., I gave birth to a child of which Clarence O. Turner was the father. The child was born dead, the death having occurred by the brutal treatment of me by Clarence O. Turner, who later stated he intended to kill the child before birth. Dr. Sauls, now residing in Clarksdale, Miss., was the attending physician. Clarence has compelled me to live with him from 1913 to 1921 around and about Leland. From 1913 to January, 1921, he kept me as his concubine around and about Leland and other points in Mississippi. July 24, 1914, I went to my mother's home in Pickens, Miss., endeavoring to leave Clarence, but after remaining there about two weeks Clarence O. Turner compelled me to return to Leland, threatening to do me great bodily harm if I refused to return. I returned about July 1, 1914, and remained with him until 1919. About January 8, 1919, Clarence sent me to Greenville, Miss., for treatment by Dr. Gamble, Kingstown, Miss. He paid for an operation for me. I remained in the hospital about a month. While I was in the hospital he began making love to another colored girl whose name was Gertrude Davis of Greenville, Miss. He brought her back to Leland, where she remained one week before being able to escape from Clarence upon her going to Pickens, where she remained two months. Leaving Pickens, Miss., she went to Jackson, Miss., where I stayed about four months trying to escape the toils of Clarence O. Turner. He came to Jackson, Miss., June 23, 1919, where he found me living with Carrie MacDavid, 222 South Roach street, Jackson, Miss., and he forced me to return to Leland, where I remained until September, 1919; then I went to Pickens and remained one week, having escaped Clarence, and went to Yazoo City, endeavoring to get rid of Clarence. I remained in Yazoo City about four days, when Clarence came for me and forced me to leave Yazoo City. My witnesses in Yazoo City are Leola Woods, Lillie Holston and Lena Holston. Clarence O. Turner carried Mariah Ford, mother of myself, with him to Yazoo City when he compelled me to return to Leland, when he threatened to do bodily harm to my mother if I should refuse to return with him. While in Yazoo City on this trip I resided with Leola Woods.

All of the three above named witnesses are now in Yazoo City, Miss., at the present time. Clarence O. Turner forced me by threats of violence to return to him in September, 1919. I remained about 15 months in Leland with Clarence, during which time he threatened my life if I would leave him again and continuously stated he would kill me if I attempted to escape again. In December, 1920, I slipped away from him to Pickens, Miss., the home of my mother. January 27, 1921, Clarence forced me to travel from the state of Mississippi, to El Dorado, Ark., and I stayed with Mrs. Mary Dunbar, 436 South Washington street, El Dorado, Ark., for three days with Clarence and then he forced me to return to Leland, Miss., and compelled me to remain with him until April 12, 1921, when he sent for me and compelled me to return with him to El Dorado, Ark. I stopped at the same Mrs. Dunbar's again, while Clarence leased the Acme Hotel, 315 Hill street, El Dorado, Ark. She succeeded in escaping Clarence June 2, 1921, returning by Pickens. She came to Chicago and arrived Sunday, June 5. Clarence gave to me, while I was in Durant, Miss., in 1909, two rings, which I have continuously worn, both rings being set with very small stones. He also gave me in Leland, Miss., one small ring set with a small stone and a necklace, all before, 1913, which was the time that he married Edna, previously mentioned. At various times he gave me small gifts of jewelry and would take them from me and pawn them to procure money. Clarence O. Turner has two boys by a wife previous to the time that he seduced Linne, one who is named Ward Turner, 21 years of age, and C. O. Turner, 19 years of age, who are with their father in El Dorado.

The two boys lived with their father, Clarence O. Turner, and me while we were at Leland, Miss. Then they lived with their grandmother, Mrs. M. E. Turner, in Leland. The mother of these boys was named Clara Turner, who died about 1903 in Durant, Miss. Her name was Clara Green before she was married to Clarence O. Turner, Sr., and her brother Howard was killed in 1909 by John Turner, in Memphis, Tenn., the said John Turner being the father of Clarence O. Turner, Sr. The sisters at the present time of Clarence O. Turner, Sr., are married and reside, respectively: Mrs. Maude Holland, nee Turner, married to Robert Holland, last address 220 West Emmerson street, Paragould, Ark.; Mrs. Beatrice Campbell, nee Turner, married to Joseph Campbell, last address Indianola, Miss.; Mrs. Anna Mae King, married to J. E. King, address unknown; Mrs. Mary Lou Taylor, nee Turner, married to Manual Taylor, last known address 1176 North Parkway boulevard, Memphis, Tenn.; Mrs. Mabel Thornton, nee Turner, last address Kansas City, Mo. Her husband, Thornton, was killed in Durant, Miss., by Clarence O. Turner, Sr.

The brothers of Clarence O. Turner, Sr., are, respectively: Dick Turner, last known address 1176 North Parkway boulevard, Memphis, Tenn.; Cal Turner, in El Dorado, with Clarence O. Turner, Sr., and Mike Turner, in Leland, Miss., with my mother, Mrs. M. E. Turner. About March 8-10, 1921, this same Clarence O. Turner, Sr., sent me a telegram and under threats compelled me to return from Chicago, Ill., to Mississippi, and I was then residing at 2346 South State street, Chicago, Ill.

I am not guilty of taking any diamonds, rings or other property from Clarence O. Turner, Sr., and this is only an attempt to force me back to live with him again as his concubine and which he has compelled me to do for the past 17 years; that I applied

(over)

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

(From over)

to the authorities in Mississippi for aid and assistance, but received none, and will not receive a fair and impartial trial if I return on the request of Clarence O. Turner, Sr.

And further affiant saith not.

LINNIE WILSON,
Affiant.

Subscribed and sworn to before me this 22d day of June, A. D. 1921.

VERA LEE MOORE,
(Seal) Notary Public.

LAWYER'S WRIT RESCUES WOMAN FROM ENSLAVER

Chicago Defender

Timely Action of Her Attorney Saves Southern Girl From Clutches of Brute

7/23/21

For several weeks a case has been pending before Judge John J. Sullivan in the Criminal Court involving the return of Miss Linnie Wilson, 5006 Wabash avenue, to Durant, Miss., where, it was alleged by Prosecutor Davis of El Dorado county, that she had stolen jewelry from Clarence O. Turner, a young white man, who is an ex-convict.

Defender Probes Case

A Chicago Defender reporter investigating the case found a different story than the one contained in the allegation of the Mississippi prosecutor. It developed, however, in the hearing before Judge Sullivan, upon affidavits presented by Atty. Richard E. Westbrooke, on behalf of Miss Wilson, that instead of the case being one involving the woman's honesty, it was a case of concubinage in which Clarence O. Turner, bootlegger and social degenerate, was the star participator.

From the evidence presented in court, Miss Wilson had been taken from her parents at the age of 15 by Turner and forced to live with him out of wedlock for a period of 17 years. As the affidavit, printed in another column of this paper, will show, she made several attempts to escape the cruel environment of enforced love (which is so prevalent in the South), but on every occasion was captured and returned to her white paramour. Law officers of the city aided the man in every attempt he made to re-enslave the girl against the wishes of her parents, according to her signed statement.

Miss Wilson Arrested

Miss Wilson was arrested here on a fugitive warrant by a sheriff from Mississippi, who attempted to spirit her away without first bringing her into court. Attorney Westbrooke's hasty acion saved her from this fate. The sheriff was accompanied by Clarence Turner. Turner fled the city when he learned that Attorney Westbrooke was conferring with federal authorities regarding his arrest on charges of violating the Mann act.

Stops Prosecution

Judge Sullivan, after hearing the preliminaries, released Miss Wilson on her own bond, pending final disposition of the case, which is set for hearing Friday, July 22. Turner, when informed of the affidavit sworn to by Miss Wilson, is thought to have advised his friends to stop prosecution. State's Attorney Robert E. Crowe received a wire from Prosecutor Davis of Mississippi advising him that the state had abandoned prosecution.

A Defender reporter called at the home of Miss Wilson Tuesday for the purpose of getting a photograph of Turner. She refused to release one, declaring she was "afraid Turner wouldn't like to see his picture in a Colored paper."

SOCIAL EQUALITY WANTED, SAYS BISHOP

CRENSHAW, Miss., Nov. 21.—The third day's session of the North Mississippi Annual Conference met at Crenshaw, Miss., Bishop R. A. Carter presiding. After the usual morning meditation on the subject, "The Unfulfilled Preacher," the bishop began to take reports. Many charges reported round. The bishop then introduced Bishop G. W. Clement of the A. M. E. Z. Church, who spoke powerfully on "Conditions in the South between the Races," pointing out the necessities of the colored people becoming useful in their several communities, law-abiding, qualifying and becoming voting citizens. Moreover, that colored people don't want social equality, and there is less evidence of social equality in Massachusetts, where there is no law against inter-marriage, than in South Carolina, where there is an anti-marriage law, and that there are more mulatto children per 1,000 colored population in South Carolina than in Massachusetts, which tends to show that colored people don't seek nor do they want any social equality, but that all self-respecting colored people want, and do justly seek, equal political and economical opportunities. His address was powerful and cannot be forgotten. Rev. Hughes of Alabama was introduced and urged continued patience and diligence on the part of the colored people, stating that God and the best people, white and black, will make things right.

The following visitors were introduced: Rev. J. C. Martin, book agent, Jackson, Tenn.; Rev. Stoner of Kentucky; Dr. R. T. Brown, president of Miles Memorial College, Birmingham, Ala.; Rev. Smith and Rev. Crane of St. Louis, Mo., all of whom made short speeches.

After the election of four delegates to the general conference at St. Louis, conference adjourned.

WHITE PARAMOUR HORSEWHIPS AGED MISSISSIPPI PRINCIPAL; ASSISTANT DRIVEN FROM STATE

Houston Informer 4/9/21

Lulu, Miss.—Henry Holmes, colored school teacher, narrowly escaped with his life, by the assistance of a friendly white moonshiner, who, when he found him in the woods, ferried him across the Mississippi, where he escaped into Arkansas. Holmes told the moonshiner that he was trying to reach his wife on the other side, who was lying at the point of death.

The trouble started near Lulu, when Holmes and the colored principal of the school attempted to expel a 17-year-old mulatto girl, Hattie Morris. At a neighborhood meeting held, it had been decided that the conduct of Hattie Morris with the son of one of the white planters, Walter Wilson, was of such nature that the parents felt to permit her longer to attend school with their children was demoralizing and an outrage.

The white planter's son was in a rage when he heard that his sweetheart had been excluded from the school. He proceeded to the school house and informed the principal, W. T. Bowman, and a man of 50 years of age, that Hattie was as good as any "nigger in the community." He said he personally did not care about any "nigger" and he would see that the girl attended school.

That night old man Bowman was taken out and whipped. The mob, led by the irate Wilson, then started in search of Holmes; of course, failing to find him. Holmes is married and has four children. Old man Bowman has lived in the neighborhood for many years. He went that evening to see some of the best white folks in the neighborhood in an attempt to secure protection, but all refused to assist. Walter Wilson is known among the people of this section as a mob leader. He and his father are recent arrivals in the community, coming from somewhere up the hills of Mississippi, near Edwards.

PROTECTING WOMANHOOD

WE HEAR SO MUCH of southern chivalry and see so little of it that we are constrained to believe that we are a little rusty on the localities. Men of the North have not found it necessary to boast of their manly traits, the protection they afford the weaker sex comes instinctively and they are big and broad enough to include all women regardless of their complexions.

IT WOULD BE UNFAIR to assume that the "father" in the story following typifies the average Southern gentleman, but he does represent one of a group that has mongrelized the South and dragged chivalry in the mire. In a certain one of our Southern seats of learning there is a young woman who registered about six years ago from the state of Mississippi. She is the offspring of a "prominent white planter." During her mother's lifetime she received from her father regularly every month a check more than large enough to cover her expenses. Her mother died some six months ago; the checks continued to come two months after her death, then stopped abruptly.

WHEN THE OFFICIALS of the institution sought an explanation of the girl she burst into tears and produced a recent letter from her father in which he stated that if she expected further aid at his hands she would have to give up her schooling and practically be his slave. What man or woman with an ounce of red blood in their veins would not take delight in horsewhipping such a brute within an inch of his life?

THE LOWEST FORM of animal life would not stoop to such as this. A pure, sweet, innocent girl tempted by her father from the path of righteousness. Many unsavory things have come out of the South, but the limit has been reached. Shades of the immortal Lincoln! What is this social equality that is so much feared by a certain class of whites? Does rubbing elbows in a street car, sitting in a theater, dining in a public restaurant mean that all who do these things are on a social level? Where does the responsibility lie for the complexions ranging from white to black that are ours? Social equality evidently is based only on a certain kind of contact. This modern method as practiced by "father" of protecting womanhood is caveman stuff. We can only say, in closing: The mills of the gods grind slowly, but they grind exceedingly small.

The Chicago Defender 10/22/21

WHITE MINISTER LEAVES WIFE OF 28 YEARS FOR GIRL

The Chicago Whip 10/22/21

MERIDIAN, Miss., Oct. 22.—Charged with deserting his family, the Rev. J. W. E. Bennett, A. M. Nazarine preacher, testified at his trial recently that the woman with whom he has been living for twenty-eight years, and the mother of his eight children, is not his wife.

Rev. Bennett said his only legal marriage was to a young colored girl of Bell County, Tex.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Miscegenation—1928

Missouri

White Women Scrap Over 'Brownskin'

Chicago Defender 9/30/28

ST. LOUIS, Mo., Sept. 30.—Emily Piper, 28 years old, a white woman, who gave her address as 2321 Chouteau Ave., was found lying on the sidewalk in front of 2203 Olive St., at 10:50 o'clock Monday night, suffering from a deep knife wound in the right side of the neck and a laceration of the scalp. Police of the Laclede Avenue District took her to the City Hospital, where her condition was reported to be serious.

The woman refused to make a statement to police telling who her assailant was or explaining how the wounds were received.

She was held a prisoner at the hospital on a charge of "suspected affray" pending further investigation.

Sometime Tuesday, Audrey Wells, alias "Brown Skin," another white woman, was arrested and charged with the cutting. According to "Brown Skin's" statement the Piper woman had become unduly familiar with her (real brown skin) husband, Andrew Wells.

Wells is said to be lawfully married to the woman who is charged with the crime. They reside at 2203 Olive St.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation—1922.

CAN ONE DROP OF BLOOD CHANGE YOU?

New York Amsterdam News
New York 11-1-22

It is a question whether pity or censure will be expressed for the New York woman who took her life recently after reaching the conclusion that she possessed one drop of Negro blood, and it would be unsafe to marry because her child would doubtless be born black.

While the lady's reasoning might appear logical to an extent and perhaps in keeping with some medical opinions, still her fear in this connection does not seem to conform with what she really believed about races and their relationship to one another while she lived. During her lifetime the young woman passed and was accepted in her class successfully among Caucasians. From this there must be those who doubt the sanity of her decision when they learn that she had, so the report runs, "accepted the offer of a man of pure Caucasian blood." Her honesty and devotion to him though was too much to allow her to deceive him, so she ended her life, rather than to be his wife, a colored white woman. Her course, while it is to be deplored, ought to show every woman engaged to be married the folly of deception. There would not be so many separations and divorces. It is strange, too, how the lady could have greater respect for her offspring than she had for the man to whom she was engaged. Had it not been for the thought of the child she probably would have married her Caucasian suitor under the pretense of being of his race, as many are doing in New York City and elsewhere.

New York.

insurance man went on to say, his wife broke down and confessed her secret.

The girl is about twenty-one years old. The marriage ceremony took place at St. Ann's Church, with Father William J. Cuthbert, officiating.

SCHENECTADY N. Y. GAZETTE
NOVEMBER 11, 1922

TRY FATHER OF GIRL NEGRO TRIED TO MARRY

Mother of Ada Lord To Be Examined as to Sanity—Youth Admits Robberies.

Philip Lord of Rotterdam will be placed on trial Friday morning before Judge John J. McMullen in children's court on a charge of endangering the morals of his 15-year-old daughter, Ada M. Lord. The charge has grown out of the admission made by Lord to Judge McMullen that he had seen no harm in allowing his white daughter to marry a colored man, William Gibbs, 39 years old.

The negro was boarding with the Lord family and wanted to marry the young Lord girl, who is the oldest of four children and the father and mother consented to the marriage. The colored man attempted to secure a marriage license but the town authorities refused to issue it to him. The case was brought before the county officials and the parents were up in court last week and again yesterday when it was decided to try the father who pleaded not guilty.

The mother, Hattie Lord, will be examined by Dr. John J. Burke as to her mental and physical condition and the case has ben again adjourned until Friday morning. The other children are still in the custody of the humane society where they will remain until the cases against the parents has been disposed of.

Boy Confesses Crimes.

A 15-year-old boy who was arrested with two other older boys has had his case adjourned one week. The boys when questioned told of having committed a series of crimes including four burglaries, two grand larcenies and a number of other crimes. It was said that the penalties for the crimes confessed by the boy would aggregate more than 65 years in prison.

Mrs. Elizabeth Vogel, a negress who lives and is employed at the foot of Henderson's walk, Coney Island, asked Supreme Court Justice Lewis in Brooklyn to-day to award her $500 a month alimony and $2,500 counsel fees pending trial for separation from Sidney Vogel, white, a wealthy shoe dealer of 61 Avenue A, Manhattan.

The complaint alleges that Vogel has a net income of $25,000 a year and that he owns valuable real estate.

Mrs. Vogel says in her affidavit that she is a negress. She bases her claim on what she says was a common law marriage on May 10, 1907. She gives no details of the alleged marriage. In support of her claim she submits two post card photographs showing her tin the company of Vogel. One of these is a photograph taken at Coney Island, and represents Mr. and Mrs. Vogel standing on a train marked "Honeymoon Express." Also in the picture are three tali, husky negroes.

Vogel's attorney asked twenty-four hours to submit an answering affidavit. Jacob I. Wiener of 1482 Broadway, Manhattan, is counsel for the plaintiff.

WIFE HAS NEGRO BLOOD; HE ASKS ANNULMENT

N. Y. C. JOURNAL
NOVEMBER 29, 1922

She Fights His Suit on the Ground He Took Her "As Is."

Alleging that he had only recently discovered that his wife has negro blood in her veins, John W. Stovall, a well-to-do New York insurance man, now living at No. 2261 Andrews avenue, the Bronx, began suit in Justice Faber's part of the Brooklyn Supreme Court to-day for an annulment of his marriage to Gene M. Stovall, formerly Gene Hickman of No. 7 McDonough street, Brooklyn. Stovall testified that his wife's secret was discovered by his mother on a visit to them last Spring.

Mrs. Stovall's defense is based mainly on the contention that the insurance man took her "as is" and without inquiring into race. She admits that she is part negro, but protests that she did not represent herself to Stovall to be white for the very good reason that she was not called upon to do so. Also she says she did not require any such similar information from him.

COURTING OUTSIDE.

The wedding occurred on November 20, 1921, after a short courtship. Stovall had returned from Europe where he was in service only a few months previously, and had met the girl at a social in Brooklyn. He testified that she had never admitted him to the inside of her home, although allowing him to escort her to the door. She explained her failure to invite him in, Stovall said, by saying that her "aunt," with whom she lived, had broken one engagement between her and a young suitor, and she was trying to avoid further "interference" with her heart affairs.

Stovall, who is about twenty-six years old, testified that he did not see any of his wife's relatives during the first Winter of their married life. It was in the following Spring that his mother arrived from Baltimore to visit them and she began to make inquiries. Finally, the

N. Y. C. SUN
NOVEMBER 15, 1922

NEGRESS ASKS ALIMONY OF WEALTHY WHITE MAN

Coney Island Woman Sues Sidney Vogel, Shoe Dealer.

New York Age—New York
11-4-22

Sequence of Killings In Birmingham Arouse City

Four Alabama White Men Attacked Under Circumstances Which Indicated Illicit Association With Colored Women—Three Were Killed

(Special To The New York Age)

Birmingham, Ala.—When Louise Carter, a colored woman, was found dead, and Julius Silverberg, a white man, was found unconscious with a fractured skull, in the rear of 1816 Sixth avenue, this city, there was uncovered the fourth occurence in the past year wherein white men and colored women have been done to death under mysterious conditions and under circumstances which indicated illicit association prior to the tragedies. In no case has the author of the murders been apprehended.

It is believed by police authorities that some group, black or white, has banded itself together for the purpose of putting an end to the association of white men with colored women, and if Silverberg finally dies, he will be the fourth white man killed under similar circumstances since November, 1921.

Early in November, 1921, Sam Feagin, a merchant, of 704 North Fourteenth street, was shot and killed, the incident happening in Seventh alley, near Seventeenth street.

On the morning of January 19, 1922, the body of Israel Heldman, a painter, of 1931 North Sixteenth street, was found in a field near Ninth avenue and North Fifteenth street. He had been shot to death the night before, and later the police found the body of a colored woman, who had evidently been shot to death about the same time.

Early last March, the bodies of R. S. Kellum of 2424 North Thirty-fourth avenue, a white man, and Ida Lewis of 2421 North Second avenue, a colored woman, were found in a vacant lot on Seventh avenue, between Twenty-fourth and Twenty-fifth streets. Both had been beaten over the head with some kind of a heavy weapon, and the bodies were laying a few feet apart.

The last happening, on Sunday morning, October 22, was disclosed with the finding of Silverberg and Louise Carter. The woman was dead, her skull crushed in, and the man, with a fractured skull, was unconscious. They were discovered early Sunday morning by J. S. Joy, who lives at 1816 Sixth avenue, and he summoned the police authorities. The bodies were about two feet apart, in a pool of blood.

Silverberg was taken to the South Highlands Infirmary, and it was found that a piece of skull pressing on the brain might cause death at any time. On Wednesday following the discovery, the hospital folks reported that he was paralyzed on the left side, including the vocal cords. He could comprehend questions, but could only answer by making signs. Officers are reported to have gotten information from him to the effect that a Negro struck the woman one blow, death being instantenous.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

that he, Silverberg, was struck but once. He could not identify the assailant.

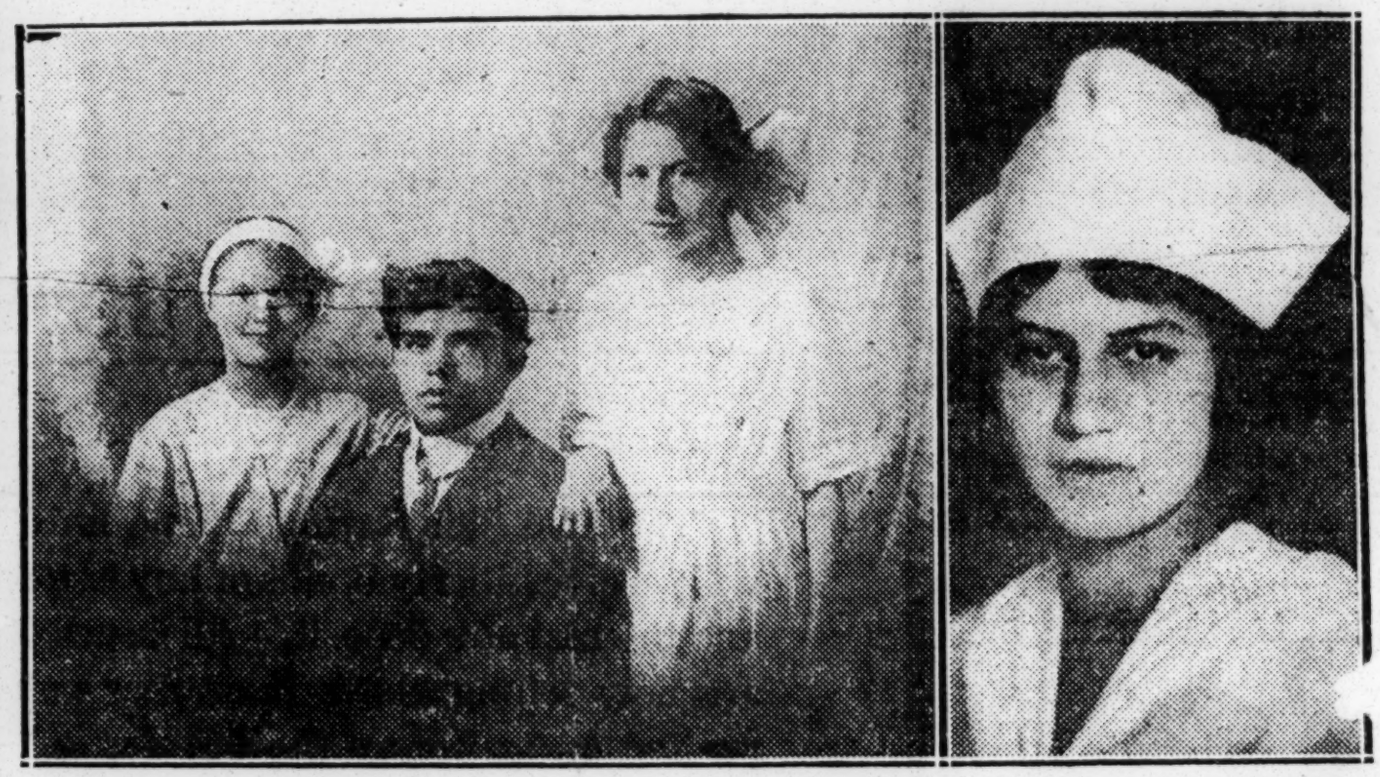
Police officials have advanced the opinion that there is an organized effort on part of Negroes in Birmingham to put a stop to the intermingling of white men and colored women, and that the victims were attacked while in compromising situations. The most reasonable hypothesis, however, is that there is a more sinister group than could be formed among Negroes, and that this group, with far-reaching influence and power, is in position to strike and conceal its identity to a degree that a Negro group would find impossible.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH DEL 15

New York

Amalgamation—1922

Victim of Heredity Showed Negro Blood as Girl



MARGARET VAN CLEAF, the pretty graduate nurse of Dr. Lee's Hospital, who last week committed suicide by drowning in the Genesee River, rather than tell her lover of her negro ancestry, showed to a marked degree her racial traits when a child. Herewith The Herald is permitted, by arrangement with the girl's father, to reproduce childhood, as well as the most recent, photographs of the young woman.

At the right in the foregoing group is shown Miss Van Cleaf, as she appeared soon after she entered the Lee Hospital...The photograph was one which she sent to her father.

To the left is a group picture of Margaret and her sister and brother, the photograph having been taken some years ago. Margaret is shown at the right, her brother, DAVID H. VAN CLEAF, in the center, and her sister, GERTRUDE VAN CLEAF, to the left. All of the children appeared to show their negro blood to a marked degree.

FRIENDS SHOCKED BY SUICIDE OF PRETTY NURSE WHO KILLED SELF BECAUSE OF NEGRO BLOOD

ROCHESTER N Y HERALD
SEPTEMBER 2, 1922

Wellsville, Sept. 1.—Friends and acquaintances of the late Miss Margaret Van Cleaf were shocked Thursday to learn of her suicide by drowning in the Genesee River at Rochester Tuesday morning. The body was brought to Wellsville early Thursday morning by Mrs. H. E. Piper, undertaker, and to the undertaking parlors. Funeral services was held this afternoon at the Christian Temple, Rev. E. A. Mathews officiating.

Miss Van Cleaf was born at Belmont, June 4, 1901, the daughter of Harry Van Cleaf and Elizabeth Bessey Van Cleaf. The family came to Wellsville from Springville, in 1908. Miss Van Cleaf is survived by her parents; one brother, David Van Cleaf, of Temple Fla., and one sister, Gertrude. The father conducts a restaurant on South Main Street. The mother, now Mrs. Hiram Frazier, separated from Van Cleaf about eleven years ago, and lives in Clark Street, this place.

Margaret and her sister Gertrude were students in the Wellsville High School, Margaret leaving in 1918 in her junior year, and going to Elmira, where she was employed in the home of Mr. and Mrs. Vivian Bruce. About three years ago she entered the Lee Hospital in Rochester for instruction as a nurse. The girl was in Wellsville early in August on a vacation.

Her father, Harry Van Cleaf, so far as he knows, had no rich relatives in the South. He was born at Lock Haven, Pa., and when three weeks old, was adopted by George W. Van Cleaf His father was a Scotchman and his mother a colored woman. He remembers nothing about his mother His own father's name was MacKiefer On July 28, 1900, he married Elizabeth Bessey, in Elmira.

NEGRO STRAIN IN BLOOD SENDS GIRL TO SUICIDE

Popular Nurse, in Love with Man, Seeks Peace in River.

ROCHESTER N Y POST EXPRESS
AUGUST 30, 1922

HAD PROMISED MOTHER, WHO MARRIED NEGRO, SHE WOULD REMAIN SINGLE.

Fulfilling a promise exacted by her mother that she would never marry because she had negro blood, Margaret Van Cleas, 21, a graduate nurse at Dr. Lee's sanatorium, 179 Lake avenue, ended her life by jumping into the Genesee river sometime Friday night or Saturday morning. Her body was found floating in the river near the lower falls early yesterday afternoon. Identification was made at the morgue this morning by the night superintendent at the hospital.

Miss Van Cleas had a love affair with a young man, said to be from one of the most prominent of Rochester's families. The romance was the culmination of a friendship said to have dated from early in the student days of Miss Van Cleas, she having been a student at the hospital for three years prior to her death.

Asked to Marry.

She had been asked to marry. Deserately in love with the young man, he had been forced to refuse on account of the promise made to her other.

Friday night, accompanied by two her nurses, she had obtained permission to go to a show. All through e evening she had expressed to her iends a feeling that she was tired of e and wished to end it all. Returnwith the two nurses late in the ening, remarking that she was goto kill herself, she went upstairs, parently to retire. Hours later, it s disocvered she had climbed down ire escape, hurriedly departed and appeared. Efforts upon the part of hospital authorities to find her ved of no avail until the body was covered and identified at the rgue.

Brilliant Student.

Brilliant student, educated and well d, loved by all her associates and rming in personal appearance and position, she was much sought after young men.

t was not until she had been made perate from brooding over her love dr that the real reason for the ther's promise was made known.

BIRTHRIGHT

By T. S. Stribling. Century Co. 309 pp. Price, $1.90; with postage from the SURVEY, $2.00.

This is a novel which deals with the problems of mixed blood and race relationships. Peter Siner, a young mulatto, after graduation from Harvard, returns to his home, a small river town in the South. He is filled with ambition to serve his people and hopes to establish a second Tuskegee at Hooker's Bend. Thwarted in this purpose and convinced that a more honest and reasonable attitude of the races toward each other is the great need of the South, he comes to feel that it is his mission in life to interpret each race to the other. "He would show white men that to weaken, to debase, to dehumanize the Negro inflicted a more terrible wound upon the South that would any strength the black man might develop. He would show the black men that to hate the white, constantly to suspect, constantly to pilfer from them, only riveted heavier shackles on their limbs." But in spite of his devotion and enthusiasm he cannot stir his own people to realize their possibilities, and the whites are simply mystified, wondering what selfish motive is back of all his talk.

The only person in town who understands Peter is Cissy Dildine, an attractive "octoroon" who has also been away to school. She understands, but she sees the futility of his efforts, and it is she who gives expression to the theory by which the author would explain the hopelessness of Peter's mission. "It was the white blood in his own veins that had sent him struggling up North, that had brought him back with this flame in his heart for his own people." He had gone that he might learn to think and feel like a white man. There he had acquired a "new code" that did not fit in Hooker's Bend. And finally Peter is persuaded; he forsakes his high ideals, marries Cissy and goes to Chicago hoping for congenial surroundings.

The author evidently has an intimate knowledge of his small southern town, and of the sordid relations between the races. The pictures in his narrative are vivid and his characterizations are convincing. He has real sympathy with the struggling young Negro. What he tells of the physical and social conditions of Hooker's Bend is enough to account for Peter's failure. "The white people had looked upon the Negroes so long as non-moral and non-human that the Negroes, with the flexibility of their race, had assimilated that point of view." It is unfortunate that Mr. Stribling should attribute what is fine in Peter to his white blood, for black men of education are meeting similar discouragements without surrender. The great obstacle to just relationships between the races is the insistent claim that the Negro is not quite a man in the sense that his white brother is. To insist that he has a different moral code because he is black raises the same obstacle. It seems to justify special treatment for the Negro; and this is the well trodden road of prejudice and oppression.

EDWARD T. WARE.

INTER-MARRIAGE

The New York News holds itself in no wise responsible for the views of its contributing editors, neither does it take angry issue with those who hold differing views and who exercise their right of free speech in stating those views. At the same time lest there be misunderstanding and a mischievous desire upon the part of erstwhile friends to misconstrue the policy of The News on this vital question, we would state it in these words:

At the present time not only do we believe there is neither rhyme nor reason to the colored man or colored woman who marries across the line, but that all unnecessary discussion and agitation of this question cannot but tend toward increased friction and strained relations between the races. True it is that every man beneath the Stars and Stripes has the inalienable right to marry whomsoever he pleases, "providing she is willing." A man thus commits no crime either against the laws of God or man in any legitimate bond of wedlock. This is the theory. In practice, however, the case is far different. A generation hence in the United States things may be far different. But today the colored man or the colored woman, the white man or the white woman who marries across the line first of all dooms not only himself or herself to life-long isolation, but dooms his offspring to a social caste apart and generally below the standing that those offspring would otherwise enjoy. We have in mind an example which others can easily counterpart. The scion of a well known and wealthy Western family a quarter of a century ago married a comely colored girl. The first result was a disinheritance of the young father and husband by his family. Ostracized by his white friends, unknown, unable and unwilling to associate with colored men, his isolation led to discouragement, his discouragement to despair, his despair to drink and poverty. Today he is a human derelict, desperate and starving, living apart from his friends and family. The wife and mother shared the unhappy lot of her husband until she could stand it no more, and years ago she was forced to provide for herself and growing family. Nor would this sad case be so unusual were it not for the fact that the family of promising young men, the result of the union is forced by the circumstances of their environment to live in a miserable twilight zone between both races, first on one side, then on the other side of the line. Living in apprehension lest they be found out on the one side and distrusted and tabooed socially on the other, their lives have been robbed of the sweetness of social contact and a barren and unhappy career has been their portion. The curse of race prejudice in this country does not permit love to laugh at its laws and its locksmiths. Nor do we believe that the wise young colored men will rush headlong against its inexorable and cruel mandates. As a correspondent says: "There are colored women good enough for any colored man to marry, and in the long run it is infinitely better. What will become," she continues, "of our women if our men do not marry them?" This is a simple but profound question. We ask every reader to ponder the question, "What will become of the race if colored young men, and especially the best colored young men, do not marry colored women?"

It is the foolish and conceited notion of the average Caucasian that the average colored man wants anyway to be white. No greater sanction can the race give to the bigoted and blatant white demagogue than this very thing. Whether a colored man would marry a lady of blonde and golden tresses or whether he would choose for his helpmate a queen of curly hair and brunette beauty, he can find it in his own race. If he would choose an Aspasia, at whose knees Pericles drank in wisdom, or a Portia, both eloquent and beautiful; whether he would choose his Xantippe, the commanding wife of Socrates, or who, like Caesar's wife, was above suspicion, or whether he would marry a vine-clinging Julia, who found in her sons, the Gracchi, her jewels; whatever type of woman man would marry, the colored man can find among his own. Let the colored man prove to the whole world his pride of race and choose as his better half one at whom not only any man may not scoff, but one whom he can force all the world to honor.

Amalgamation—1922.

New York.

The Jackson Whites

By HENRY COCHENOWER.

MADISON SQUARE GARDEN was illuminated brilliantly. The last rehearsal before the spring opening of the circus was drawing to a close. The tattooed lady had just shown some reporters, as a special mark of favor, a three color picture of the Lord's Supper not ordinarily exposed to view. The Australian bushman, his boomerang under his naked arm, was chuckling over a nelspaper comic section. It was then I overheard tse Circassian beauty declare that she was going home to stay at the end of her season.

"Won't she be safer and happier here in America than over there among all those wild Kurdish brigands and Armenian atrocities?" I asked the press agent.

"Listen," admonished that gentleman," she's not an imported freak. She didn't come from Circassia any more than Circassian walnut furniture comes from there. She's a Jackson White Albino from over in the Ramapo Mountains. Jackson Whites are an interbred lot of Indians, negroes and whites. When she says home she means a mountain slum about ten miles back in the mountains behind West Point. You couldn't drive her back there with a club. She just wants a raise."

That was my first contact with a Jackson White. The next time——

Two of us were tramping through the Ramapos. We were searching, for want of something better to do, for traces of the Cannonball Trail, the mountain road from Pompton and Wyanque to West Point over which in Revolutionary war days munitions for Gen. George Washington's army were freighted.

Climbing a steep, heavily wooded slope, we came upon a dark skinned man cutting chestnut firewood. His black hair was wavy, not kinky, but a slight thickening of his features betrayed negro blood, though his eyes were of a contradictory blue.

"Hello, there," we called out.

The woodcutter swung his ax three times before he replied. Then he said:

"Yowdy." He resumed his chopping.

"Have you any idea where the Cannonball Trail ran through these mountains?"

"I never seed it. I never yeard tell of it."

He was about to swing his ax again when the offer of a cigar halted him. He stuck it behind his ear as a grocer's clerk does a pencil, and leaned his ax against a log.

"Uncle John might tell you something about it. He knows everything they is to know about these mountains and the mountain people. I live down back of Hillburn now. Sometimes I work in the Hillburn foundry. If you wants to talk to Uncle John, folley this trail a spell. Then branch to the left fork till you gits Green Nose Mountain behind you. Then take a little trail to the right—just a foot path it is—and after a mile or mebbe three miles you'll come to Uncle John's place."

The bald rock face of Green Nose Mountain was unmistakable. My companion declared—and he has a naturalist's knowledge of these things—that it was a rattler den. But we had trouble following the foot path, which faded out from time to time. It wound through a scrubby woods that flourished despite the thickly strewn glacial bowlders that were in turn covered by dead leaves, fallen trees and branches. The exposed rock surfaces were mottled with scaly lichens. Every step was a speculation with the rattlesnakes that certainly were concealed there. Presently we came out into a clearing that covered all of a small mesa. There was a log cabin and two or three tumbledown outhouses.

Dog Catches a Fox.

Dogs began to bark and bay. A man came out of the cabin and cussed them into silence. His moustache was a ragged fringe; his beard a greasy tassel. He wore no coat and his spotted vest was ornamented at the lapel with a brassy safety pin, a reserve against the fall of the last of its buttons. His trousers were patched in half a dozen places. Bits of white string served him as shoe laces, and his hat was a misshapen felt. But the double barreled shotgun in his hands, though old, was a gem of a weapon.

"Hello," he said, and gave us a toothless grin of welcome.

This mountaineer admitted he was Uncle John. We identified ourselves to his satisfaction and explained that that we were looking for the Cannonball Trail.

"Trail's furder over, I think, beyond the ridge. See 'at brindle bitch? She killed a fox yesterday."

Beaming with pride, he indicated a lean hound that tugged at her chain and bayed lugubriously because she was not allowed to join the other dogs that circled about us, hopeful of a chance to nip our legs.

"My 'ooman said a fox had been agitten the chickens. She said he'd et eleven broilers. I told her: 'When you see him turn 'at fast dog loose.' Not long after I'd gone yesterday mornen that fox put on his bold shoes—he knew I had the gun with me—and come right close to the housen (that plural form for house is an heirloom from some Hessian ancestor) and then the 'ooman let old Belle loose. She got the fox in about six jumps. He bit her yere and there but not much. Fox's hide no good now. Fur's too loose. I just buried him. Somethen else is ataken the broilers, but I guess it must be snakes."

Uncle John shivered. Rattlers and copperheads are the bane of the poorly shod Jackson Whites' existence.

We tried to pump him about the mountain people, but on that subject he was entirely uncommunicative. We could see an old woman peering through the crack of the open door of the cabin, but she did not come out. When we invited her out to have her picture taken, she slammed the door. We moved on, following a narrow pathway, and after a while came to a corduroy trail—Green Mountain road—that wound through a swamp, Bear Swamp the natives call it. This led us eventually to a settlement of these strange people. Here were half a dozen "housen," log cabins and patched up affairs of milled board, bits of tin and tar paper.

Dogs rushed at us with bared fangs from every house, but their owners appeared in time to prevent them from carrying out their snarling threats to devour us. There was one old man, three younger ones, several young women and some small children. There were representatives there, we learned, of the DeGroot, Mann and Call families. All were related. One of the youngsters was an albino, shielding her watery eyes from the sun with a ragged elbow.

Just how they were paired off we did not learn, but they lived in the most primitive fashion. Water was "fetched" from a nearby spring. They were seemingly undisturbed by she said, was Serena. Young woodchucks, she explained, were possessed of a flavor akin to chicken. This, however, was not a young woodchuck, but she said he was to be roasted for dinner along with green corn.

The Name Anathema.

There was a small, irregular patch of corn all but smothered in weeds on the slope in the rear of these cabins. Beside Serena's cabin was a barrel turned on its side. It was the domicile of the best of the mongrel dogs. The rest of the pack lived in burrows under the cabins.

The old man with snowy hair and light blue eyes was nevertheless partly indebted for existence to some negro forbears. Serena suggested that he show us his new house. It was a two room cubicle partially waterproofed with odds and ends of tar paper and tin. The entire structure would have rattled around on the inside of a Fifth avenue bus. He lived there with his daughter and orphan grandchild. He had built it, he said, because the one room cabin with its loft had become too crowded. It was the first change of residence he had ever made.

Beside it was a dugout, a cavern in the hillside, with a facade of logs and boards and eaves of sod. It was a barn, they said, but there was nothing in it.

We tried to talk to them about their ancestry, about the beginnings of the Jackson Whites, though we were not so untactful as to employ this term, which is highly objectionable in the ears of the mountain dwellers. Even so the topic made them sullen and uncommunicative. They made us feel their displeasure by disappearing into their "housen" and closing the doors. We accepted this hint and crossed over the backbone of Hope Mountain. At its base we came to a shabby old farmhouse sewage problems, birth control, or the cost of living. A woodchuck, blood dripping from his snout, hung by the tail from a nail driven in the eaves of the best of the cabins. The uneven projections of the mortised ends of the logs served as hooks for odds and ends of rusty steel traps, ragged undergarments and red peppers.

"The dogs had just killed that woodchuck," volunteered one of the girls, whose straight black hair hung unbound on her shoulders. Her uncorseted figure moved with a savage grace, for which she was indebted to some Algonquin ancestor. Her name, which, despite its unpainted shiplap was a palace as compared with the cabins on Green Mountain road.

It was the home of George Suffern, a Jackson White of 87, who has the respect of his wealthy and fashionable neighbors of the Ramapo Valley. He was farming a bit of land belonging to one of the valley families and had none of the shyness of his kinsmen back in the mountains. He had been living there for forty-eight years, he said. One of his sons, a gold toothed young man with a great sweep of wavy black hair, and the son's wife, also black haired, lived with him. The couple's child, a two-year-old boy, was an albino, who squinted stupidly in the sunshine, but romped happily with his small dog Gyp in the dark of the shaded kitchen.

Old George (brown eyed) was cheery this day in the company of his visiting brother Bill, a genial blue eyed gaffer, whose face above the white beard was mottled with cancer scars. Bill was proud to inform us that he was one of Company I, Forty-fifth Pennsylvania Regiment in the civil war and had enlisted at Bloomingdale, N. J. With a bit of blarney George was persuaded to talk about the mountain folks. Where did they come from?

"Lots of 'em was runaway black men, slaves. Some Injuns and some white men who had to leave the cities."

"Where did they get their women?"

"Well, some of 'em got Irish and some Injun and some black girls. All that was long time ago. Old people told me. I was born in these mountains and old people had lived here all their lives before I was born. I don't know much about it. Old people told me how to fix a bark bound tree, though. On the 20th or 21st of June cut it all around and the tree won't die. Don't ever bark a tree on any other day or you'll kill it."

Plainly the history of the Jackson Whites is not to be revealed to the casual visitor. Only a few persons have had the patience and sympathetic understanding to live in con-

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

tact with this tricolored breed and help and study them. Miss Mack is known and loved by all those Jackson Whites in the mountains near Suffern, N. Y. She conducts a school and settlement on the summit of the Houvenkopf. F. G. Speck, an anthropologist, spent several years in contact with them. A collection of baskets and wooden ware, handicraft of the Jackson Whites was made by him for the American Museum and is on exhibition there.

Two Haunting Dreads.

It is pretty generally agreed that ere are about 1,500 of these people, that by the tests of psychiatry average mental age is low, only social organization is that rehistoric man—the cooking fire rcle. They have two haunting dreads, representatives of the law and rattlesnakes.

They are cunning distillers, but their illegal cure for snakebite only serves to attract to them unwelcome attention from the New York State troopers. Perhaps it is this complex situation that causes the Jackson Whites to increase in primitive discomfort, unmindful of the lure of a civilization advertised by the reflection of New York's lights against the blue black skies of their long nights.

Since before the Revolutionary war this consanguineous breed has lived there in Rockland and Orange counties, New York, the mixture of red, black and whites, growing more involved with each generation. The Indians, who contributed their blood to the founding of this odd race, were Algonquins. The negroes were runaway slaves. The whites were freedmen from the Dutch colonial plantations, Hessians, A. W. O. L. from King George's army—let it be whispered—skulkers from the Continental army.

On the parade ground of the United States Military Academy at West Point there can be seen to-day massive links from a chain that Gen. Washington caused to be stretched across the Hudson to bar the passage of British ships. That chain was forged in the Wynaque Valley from iron mined in these very same Ramapos and it was of the implements of war carted over the Cannonball Trail to West Point.

Grain was spilled, no doubt, from some of the carts that lumbered through that wilderness, and this seed sprouted. In much the same fashion, probably, was the seed of white men left there. There were men who grew weary of the scant rations and the paydays that never came in the Continental army. Some of these went home to their families. But others without families, and therefore with less excuse, hid themselves among the negroes and Indians of the mountains. There they found food and liquor and women, all of which had been scarce around the cantonments of Gen. Washington's army.

The mutiny of Pennsylvania line troops in 1781 was followed by a mutiny of a portion of the New Jersey line troops cantoned at Pompton. If ever soldiers had excuse those poor devils did. But it was an infection that had to be stamped out, and Mad Anthony Wayne was sent to accomplish this. He court-martialed three ringleaders, and the sentence for two of them was execution by a firing squad of their fellows. A third was pardoned.

The shots that ended the lives of those two echoed against the nearby slopes of the Ramapos and it was a thunderous warning to deserters to stay doggo. And so it was the Jackson Whites got some of their white ancestors.

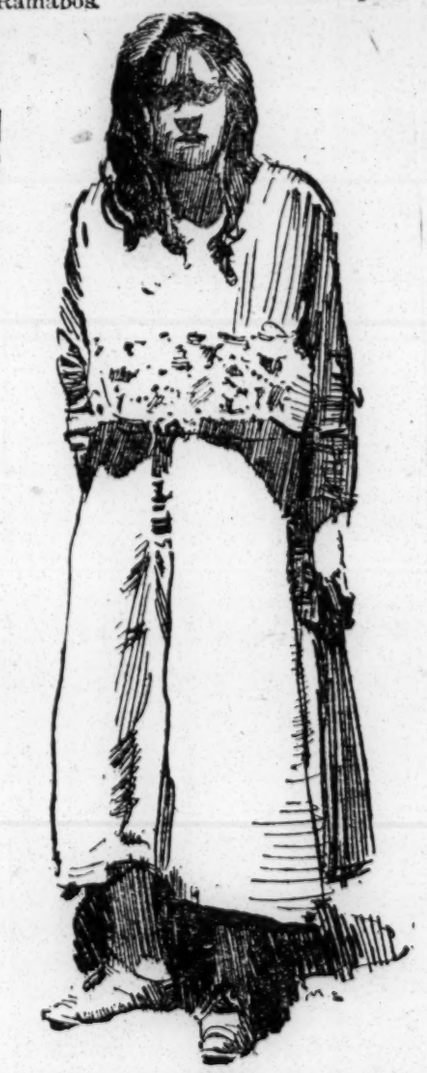
Close though it is to the greatest settlement of humanity in all the world this region nearly a century and a half after the Revolutionary war remains sufficiently wild to harbor a few bears and deer and many species of smaller game.

It is a human backwater, a reservoir of seemingly colonial customs almost as conveniently placed for the inspection of New Yorkers as the Aquarium or the Bronx Zoo. And yet the isolation of these people has been nearly as complete as that of the Southern highlanders of the Appalachians. In a literary sense it has been more complete, for the pure white mountaineers are more satisfactory characters in a book or a short story or a play than the hybrids of the Ramapos.

Ethnically there is every difference between those millions who dwell in the mountains to the south and these folks who dwell within range of the guns of West Point. In customs, habits of speech, diet, superstitions, social organization and thought they are blood brothers.

The Jackson Whites have fashionable neighbors such as those of the Tuxedo Park colony and the estates in the Ramapo and Wynaque Valleys. But these folks, though they may fret about the degradation of the mountaineers of North Carolina and contribute to missions to convert those faraway folks, are strangely calloused concerning the situation of these wretched neighbors. Miss Mack's settlement and a few others are totally inadequate for the needs of all the Jackson Whites.

A few of them have left the mountains for short periods to work in factories or in kitchens but rarely do they stay long away from their beloved mountains. That is why I think the circus press agent was wrong. I believe there will be another Circassian beauty on the freak platform of the circus this year. I am prepared to bet that the Jackson White albiness has gone back to her red, white and black relations in the Ramapos.



Serena of Algonquin ancestry.

The baby in the picture is an Albino. Indian and negro blood runs through the veins of the young man.

Amalgamation—1922.

New York

HUSBAND A NEGRO, SAYS WIFE IN SUIT

New York Times

Mrs. Ingrid Bornn Asks Annulment of Marriage to Newspaper Man.

2/16/22

MARRIED 14 YEARS AGO

He Admits Mixed Blood, but Does Not Believe He Has Ethiopian Strain.

Prying, after years, into a locked closet which her husband had forbidden her to explore, Mrs. Ingrid Bornn of 253 West Eighty-fifth Street discovered a secret which resulted iin her appearance in court yesterday in support of a petition that her marriage be annulled on the ground that her husband was a negro. The husband, José Bornn, for many years a newspaper man in New York and now engaged in journalism in Chicago, admitted on the stand that he was not a Caucasion and that mixed blood flowed in his veins. He doubted that he had an Ethiopian strain.

Justice Callaghan in the Queens County Supreme Court in Long Island City took the case under advisement. Justice Callaghan gave both sides ten days to file briefs.

The court admitted from the bench a sympathetic attitude toward the plaintiff, but commented on these features of the controversy: It had not been established that Bornn had negro blood. What difference did it make if he had? It appeared that from the time the couple became acquainted in 1906, the wife had known as much of Bornn's family as did he himself. Why should annulment proceedings be brought after the Bornns had lived together, apparently happily, for fourteen years?

Mrs. Bornn's testimony tended somewhat to answer the last query, since she said that it was her desire to go back to Norway, where she was born in 1888. She wished to take back with her the couple's two daughters, one 14 and the other 12 years old.

Mrs. Bornn and her husband were strikingly contrasting types in court. She is a handsome blond. He is dark olive-skinned, with straight black hair and a black mustache, both tinged with gray. The wife testified that her husband had been engaged in newspaper work in this country since a few months after their marriage in London in 1906. He had been night city editor of The Tribune here, then had gone to The Journal of Commerce, and a year ago went to The Chicago Journal of Commerce. Mrs. Bornn understood that Bornn's home was in St .Thomas, Danish West Indies; that his father was a Holland Dutchman, and his mother a Spaniard.

In their home, so her testimony ran, was closet, securely fastened, to which Bornn kept the key. After Bornn had gone to Chicago, a year ago, temptation overcame her. She found in the closet a photograph of Bornn, his seventeen brothers and sisters, and his mother and father. Another photograph showed Bornn's father and his seven brothers. There was a pamphlet giving the history of the Bornn family. Mrs. Bornn was not allowed to testify more specifically as to her discoveries, beyond saying that what she learned led her to bring the annulment action.

Part of the examination of Bornn was as follows:

"Are you a white man?" "I am not. Any one can see that."

"Have you any negro blood in your veins?" "I don't know just what I am. There probably is quite a mixture of blood running through my veins, but I do not believe there is any negro blood there."

Peter Aubeck of 11,304 Eighty-sixth Stret, Richmond Hill; Howard Lamb of 16 West Ninenty-sixth Street, Manhattan, and Richard L. Bache of 8,501 Ridgewood Avenue, Woodhaven, all of whom had lived for some time in St. Thomas, testified that the Bornn family had the reputation in the community of being negroes.

CHARGES HUSBAND IS NEGRO POSING AS WHITE MAN

Danish Woman Seeks to Annul Marriage to Virgin Islander.

LONG ISLAND CITY N. Y. STAR
FEBRUARY 15, 1922

One of the most interesting cases in the court history of the state opened today in the Queens Supreme Court when Justice Stephen Callaghan began taking testimony in the action of Mrs. Ingrad Boorn to annul her marriage to Jose Boorn.

Brs. Boorn resides at 253 West Eighty-fifth street, Manhattan. Her husband is a writer for the Chicago Journal of Commerce.

In her action Mrs. Boorn charges that her husband is a negro and that he falsely represented his race when they were married.

Mrs. Boorn, a decided blonde, is a native of Copenhagen, Denmark where she met Mr. Boorn in May 1906. They were married the next October in London. At the time Mrs. Boorn was 18 years old. Her husband is about twenty years her senior.

Mrs. Boorn said that at the time her husband explained his unusually dark complexion by saying that his mother was Spanish and his father a Holland Dutchman. The couple have two daughters born in 1907 and 1910.

Mrs. Boorn says she left her husband a year ago when, disregarding his orders, she opened a "Bluebeard" closet in their home and found photographs and a pamphlet which convinced her her husband is a negro.

It was brought out this morning that Mr. Boorn was born in the Island of St. Thomas, Virgin Islands, and was one of eighteen children.

Richard L. Hahtz of 8501 Woodhaven avenue, Woodhaven, and Howard Land of 16 West Ninety-fourth street, Manhattan, testified this morning that they resided in St. Thomas at one time and knew the Boorn family, and that they were regarded as negros. Both said, however, that the family was one of the most prominent and highly respected families of the island.

Mrs. Boorn asks custody of the children, who are now in a private school at Cooperstown. She told the court that if the degree is granted she will return to Denmark with the children.

ETHIOPIAN BLOOD LEADS WIFE TO ASK DIVORC

Chicago Defender

3/18/22

New York, March 17.—Mrs. Marie E. Price (white), 2590 Briggs avenue, sought in Supreme Court to have her marriage to Arthur L. Price annulled on the grounds that he has Ethiopian blood in his veins. Justice Giegerich ordered that papers granting the annulment be submitted to him for signing.

Mrs. Price testified that she was married on Dec. 28, 1914, at St. Joseph's church, 125th street and Morningside avenue, and that she had known her husband two years prior to their marriage. Price said he was a native of Trinidad, British West Indies.

The secret, according to Mrs. Price, leaked out when a cousin of her husband came to visit them from Toronto, Canada. At that time Price was accused by his wife, but he denied it and she gave him a chance to write to Trinidad to prove his claim and as he was unable to produce the evidence she left him.

George A. Todd, who gave his address as Bergenfield, N. J., and that he was the cousin in question, testified to knowing the father of Price, and knew him to be of Ethiopian stock. Todd further stated he was related to Price through Price's mother, and that in his branch of the family there was only white blood. He said he had lived in Trinidad for 30 years.

BRILLIANT YOUNG ATTORNEY SHOT DEAD BY COMMON LAW WIFE IN QUARREL IN HARLEM HOME

New York News

Comely Young White Woman Surrenders to Police After Killing in Kitchen While Father Sleeps In Front Room Unconscious of Tragedy— Body Sent to Morgue

5/20/22

Charles Golden Snead, the widely popular and brilliant young Harlem attorney, was killed in the kitchen of his office apartment on the ground floor of 26 West 135th street on Tuesday night at 11:30 P. M., by his common law wife, Jewell May Terry. Mrs. Snead, as the young white woman is known, immediately surrendered to the police and declared that she shot the attorney with his own gun in self-defense. She stated that Mr. Snead came home about eleven o'clock in an intoxicated condition and began to violently up-braid her when she remonstrated with him. He then locked the door in the kitchen of their apartment and declared that he was going to kill her because of his alleged suspicions. She had previously found his Paramount Automatic pistol and secreted it.

After he had beaten her, as she said, in fear of her life when he again began his attack, she reached for the gun from the drawer where it was hidden and fired two shots point blank at him, wounding him both in his head and body. She coolly unlocked the door without the noise of the fight attracting even the attention of Snead's own father, who was asleep in the front room, and went to the 135th Street Detective Bureau, told her story and was arrested by Detective Donohue.

Attorney Snead was 38 years of age and was born in Augusta, Georgia. He attended Haynes Institute and graduated there in 1902, and then went to Lincoln University where he graduated in 1906. He then entered Columbia University Law School and finished in 1910 and began practising in 1911, becoming a member of the firm of the lamented J. Frank Wheaton who committed suicide a few weeks ago. He was a member of the Monarch Lodge of Elks. He has been living with the Terry woman, who is 32 years of age, for six years as his common law wife.

The body of Snead lay in the kitchen awaiting the coroner all night until Wednesday morning and was alone save for the presence of a policeman. His father slept on peacefully not knowing the sad fate of his son and "pal," until Wednesday morning. Mr. Snead's mother, whom the devoted young attorney brought up to New York with his father several years ago, died last year.

POLICE VIOLATE LAW

Boston Mass

5/6/22 Guardian

CLOSE DOWN A DANCE IN NEW YORK BECAUSE COLORED AMERICANS-CHINESE WERE DANCING WITH WHITE AMERICAN WOMEN—NO WARRANT IN LAW

New York, April 30, 1922:—Police Captain Howard cleared Bryant Hall early today when members of the committee in charge of the Liberator ball refused to stop Negroes and Chinese from dancing with white women. Groups gathered in Sixth avenue and Forty-second street, and denounced the police. Cries of "Cossack" were hurled at Captain Howard. A man who gave his name as Thomas Lee Tien, 24, of 331 East 31st street, a Chinese restaurant proprietor, emphasized his refusal to "move on" with his walking cane, the police allege.

Captain Howard entered the hall at about half past 12 o'clock and seeing what there was to see, beckoned to a man describing himself as Irving Fralkin of the Liberator Company.

Howard stated his objections to mixed dancing and Fralkin was said to have answered that there was on law prohibiting Negroes and Chinese

from dancing with white women if the women were willing.

SOUTH'S SOCIAL EQUALITY IDEA IS UNDER FIRE

Baltimore Afro American 3/19/22

Heywood Broun in N. Y. World Answers Lawyer Who Thinks South Is Solving Race Problem

"PASSING FOR WHITE"

Southerner Horrified At Girls Leaving Home and Going to White Race

New York, May 16—That most of the thinking of the white South in the race question is "disordered" in the view of Heywood Broun, white, in the World, replying to a letter of a white Southern Lawyer who had taken him to task for urging Broadway Theaters not to segregate colored patrons.

Says Mr. Broun, we wrote in protest against the practice of New York theaters in barring Negroes from orchestra seats and assigning them to the first balcony. R. E. L. wries to ask whether we want to have a black child. The color and number of the children in any given family seems to us to be strictly the concern of the parents, and we can't for the life of us see what it has to do with the seating arrangements of Broadway theaters.

Again we find in R. E. L.'s letter the extraordinary statement, "You must admit that the South is coping successfully with the Negro question." Of course, we will admit nothing of the sort. Indeed, we are horrified that anybody should have the hardihood to make such a claim less than a week after the recent atrocity in Texas. As a matter of fact, the phrase "Negro question" is hardly adequate. It is just as much the "white question." We must consider ways and means to educate or isolate those communities in which lynchings occur.. It is unendurable that certain section of this country shall continue to believe and act upon the theory that the only adequate answer to revolting crime is more crime.

Social Equality

"If you intend to draw a line anywhere," write R. E. L., "we of the South will show you where to drawn it Draw it at the beginning. Accept or sanction no form of social equality. Your line of demarcation then must include the theatre, the dance hall, the restaurant, the hotel, the schools, the churches, the Pullman car, dining car, &c., &c."

This we find interesting, as it illustrates a certain attitude toward the church which would identify religion as a sort of spiritual table d'hote of nothing more than social significance.

Passing For White

"Now I know," he writes, "two Negro girls who couldn't be identified as Negroes in the little Southern town where they lived except for the fact that everybody knew them. Their father and mother were mulattoes. Their father had some money that he had accumulated and he sent those girls up North to school. He never would say where and nobody cared especially. That was ten years ago and neither of those girls have come back yet. They are up here somewhere passing as white girls."

As a matter of fact, we are not capable of being as asutely horrified over this tale as R. E. L., but even from his point of view we cannot quite get what he wants to prove. It was not an accident of nature that the two young women happened to be so nearly white. The South and its citizens cut a ridiculous figure in raising such ructions about miscegenation when palpably it takes place so frequently in the very communities which profess to regard it with so much horror. It seems to us, then, a little academic and piffling to be so stern about whites and Negroes meeting in churches. Possibly they might meet there with less danger to the expressed opinions of the South than in other places not so sanctified.

90 P. C. Negroes Morons?

As a clincher R. E. L. hurls statistics against us. "Let me give you a few facts that you probably did not know before," he says. Over 90 per cent of Negroes are morons' that is, they have a mental age of about twelve of fifteen years."

Now as a matter of fact there are no statistics of that sort covering the Negro race in America. Army figures, whatever they may be, would do no more than show a tendency. We don't know what percentage of morons were found among colored troops in the army. We doubt whether R. E. L. does, because it is our impression that the figures were never given out. It is also rumored that the percentage for the white army soared up to some amazingly high figure —between 50 and 60 per cent. Obviously so many of us are morons that we can't afford to be snobbish about it.

N. Y. C. TELEGRAPH
JULY 23, 1922

TRY WHITE WOMAN FOR DEATH OF NEGRO

Mrs. Feery Is Alleged to Have Been Intimate With Slain Lawyer.

Alleged to have killed her former negro lover when he called on her, hearing her husband had left her, May Jewell Ferry, 32 years old, a white woman of West 135th street, will be placed on trial Monday before Judge Talley in General Sessions, it was announced at the District Attorney's office yesterday.

The slain negro was Charles Snead, a lawyer of 26 West 135th street. The accused had been married to an Erie Railroad conductor. The latter, it is alleged, was informed that his wife had formerly lived with the negro, and left her. Soon after, on the evening of May 16, the negro called on the defendant, apparently with a view of renewing the intimacy, according to the police record of the crime.

"All my scorn and hatred came to the fore when Snead called," she is alleged to have stated to Assistant District Attorney James E. McDonald following her arrest, "and I shot him."

Court Decides Hindu is White

Pittsburgh American 5-4-'22

MUSKOGEE, Aug. 4.—A Hindu is a member of the white race, Judge Robert L. Williams decided in the United States district court Friday in granting citizenship papers to Surendra Nath Chatterjee, a physician of this city and native of Calcutta, India.

A brief had ben filed by the government asking the court to decide whether or not a Hindu is a member of the white race, the government contending that Hindus were not white people.

An opinion of a Harvard university professor introduced in the case held that a Brahmin was a member of the Aryan speaking family and therefore was a member of the white race.

DON'T HUG YOUR WIFE IN PUBLIC

Afro-American Baltimore 7-28-22

Kansas City., July 24.—D. W. Dunn, white, of Chicago, en route to California, was in court charged by a number of colored witnesses with caressing a colored girl on a park bench.

Judge—You admit hugging this colored girl on the park bench like these witnesses say.

Dunn—Yessir.

Judge—I admit she is good looking, but she is colored.

Dunn—Yessir.

Judge—What were you hugging her for.

Dunn—Well Your Honor I love her.

Judge—Is that all?

Dunn—No Your Honor, we were married in Chicago, and are on our way to spend a little honeymoon in California. We just stopped over here, and sat a while on the bench. I didn't think anybody was looking, so I may have hugged her a little.

Judge—Five dollars fine for public spooning. I'll however grant a stay of execution if you will promise to get out of town today.

Bride and groom both promised and left the court room arm in arm.

THE COLORED MAN'S NEW COLOR LINE.

New York Age 8-12-22

Editor of THE NEW YORK AGE:

Our race, for years, objected to the curse of color discrimination. It is, during the last few years, seen an improvement of conditions, inasmuch as several important public offices have been filled by Negroes of intelligence and loyalty, and there is a gradual dying of the white man's color line. Strange to say, however, this has proved unsatisfactory to Essex county, N. J., (if printed report be true), for now we are to have the most dangerous color line the race has ever known—a colored man's color line—dividing our race and setting brother against brother and sister against sister.

Assemblyman Dr. Walter G. Alexander having proved his 100 per cent. loyalty to our race, with his intelligence and value, must be got rid of, and a real "Black" man set in his place. The general public's approval of and respect for Dr. Alexander counts naught; he is disqualified because he is not real "ebony hued." This is to be considered of more importance than sound judgement fearlessness and intelligence. He must go—he is not black. An up-to-date, smart, white syndicate, commissioned to work deadly harm to the Negro race could no more effectively do so, than by creating division of unity. One can scarcely believe that in the year 1922 any Negro could be found so dead in intellect as to be able to advocate a Negroe's color line.

I hope, please God, that a gleam of intelligence may enter the minds of these people and stay this barbaric attempt to retard progress. The Negroe's discrimination against color will be true justification of the white man's color line and that means a backwadr march which we will not tolerate. When a Negro of sterling qualities is given a position of trust, let every Negro be loyal and stand by him; back him in all that is right, and follow him through fire and water.

Negro, be true to thy race, discard petty jealousies, and leave color line to the degenerate.

If the people of Essex county, concerned in the new color line, are sincere, let them at least come out with an approved colored line scale, as example:—

COMPLEXION.	POSITION
Ebony	Assemblyman
Dark brown	Patrolman
Light brown	Mail carrier
Very light	

Such a scale to include all trades. This would surely have the effect of proving the imbecility of its sponsors.

BESSIE B. MENTION.

Princeton, N. J.

Takes Her Life in Grief Over "Bar Sinister"

Rochester, N. Y., Sept. 8.—Though passing for white, with a knowledge that Race blood flowed through her veins, Margaret Cleas, 21, a nurse, feared to tell her fiance, who had asked her to marry him, and who was to receive her answer the night she disappeared. Rather than divulge her secret, Miss Cleas leaped to her death off "suicide bridge" across the Genesee river. The body was found floating near the lower falls on Tuesday night.

Friends of the dead woman said Miss Cleas had made up her mind to remain single because of her ancestry, when about a year ago she met a young man whose attentions grew serious and his visits frequent. Unaware of her parentage he proposed marriage. Miss Cleas decided the question by making the fatal leap.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation — 1922. North Carolina

White Girl's Strange Tale Caused Death of Negro Boy

About To Become Mother, Tells Father She Was Chloroformed 8 Months Ago, While In The Woods, and Assaulted By Hudson

New York Age
Oct 28

(Special to The New York Age).

Mocksville, N. C.—A most improbable tale, according to investigation, was that told when C. R. Clayton, a white farmer, living about three miles west of Mocksville, shot and killed Alvin Hudson, a Negro, on Friday afternoon, May 26, the shooting being done near Clayton's home. The story told is that Clayton's daughter, 18 years old, was about to become a mother. The young white man who had been keeping her company was naturally suspected as being the seducer. But on the day of the shooting she told her father that some eight months before she was in the woods and Hudson chloroformed her first and then committed an outrage upon her.

Clayton immediately armed himself, found Hudson nearby and killed him. Then the "avenging" (?) parent telephoned in to Mocksville for the sheriff of Davie county to come and get him This was done and Clayton was locked up.

The Negro was given no chance to exonerate himself. On the white girl's charge, made eight months after the alleged assault was committed, the father, taking the law in his own hands, proceeded to execute summary judgment. Succeeding investigations, it is alleged, tend to throw doubt on the girl's story. Many of the white people in the neighborhood make no bones of saying that they doubt the truthfulness of the allegation. Most of them are of the opinion that if the Negro proves to be the father of the unborn child, it was a probable case of willing compliance. It is pointed out that the outrage is charged to have been committed in broad daylight and the girl was wide awake when the alleged assault was committed.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Amalgamation — 1922. Oklahoma.

Hindu, Although Brown, Is White, Declares Court

Chicago Whip

MUSKOGEE, Aug. 19.—A Hindu is a member of the white race, Judge Robert L. Williams decided in the United States district court Friday in granting citizenship papers to Surendra Nath Chatterjee, a physician of this city and native of Calcutta, India. 8-19-22

A brief had been filed by the government asking the court to decide whether or not a Hindu is a member of the white race, the government contending that Hindus were not white people.

An opinion of a Harvard university professor introduced in the case held that a Brahmin was a member of the Aryan speaking family and therefore was a member of the white race.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation – 1922.

Pennsylvania

RACE LACKS LADIES, SO JUDGE LIES

Chicago Defender

Pennsylvania Jurist Declares Women Should Be Called Wenches; Scored

4/1/22

Allentown, Pa., March 31.—Indignation is being expressed on all sides at the biased utterances of Judge Groman while presiding over the hearing of a group of women charged with giving an indecent dancing exhibition. Respectable people of both races are in favor of justice being done, the ordinances being strictly lived up to, and proper penalties applied to wrongdoers. However, exhibitions of racial prejudice by so-called dispensers of justice in the form of judges, etc., will not be condoned. During the hearing of the defendants mentioned, one of them was referred to as "the Colored lady."

Judge Spouts

"There is no 'lady' about it," exploded Judge Groman. "There are no ladies among them, and as for the Colored woman, in the South she would be called a Colored wench. If you men," referring to several white men responsible for the "smoker" at which the offenses were committed, "would do something like this in the South, there would be a different story to tell. Were you color blind? When you saw that the woman you were dealing with was black, that should have been enough for any white man."

The words of the "judge" are a true indication of his class as a jurist. If there is a spark of fairness in his make-up it never has come to the surface in his handling of cases in which people of the darker hue are concerned. Judge Groman's references to the South are but a part of his narrow conception of what his position stands for, and his calling of one of the defendants a "wench" marks him a biased, narrow-minded bigotist of the rottenest sort.

Go South

Groman should go to his beloved South, of which he refers with such exalted feeling, but he will find that in both the North and the South there are at least ten white "wenches" for every Colored one. He will find also that a dark skin does not break off negotiations of any sort between white men and Colored women; the hundreds of thousands of mulattos, of which type the object of his fool-wrath comes, is live evidence of this fact. Judge Groman's expression would lead to the belief that the Kleagles of the K. K. K. have been tampering with his good judgment, but he will find that Pennsylvania is a poor spot for the spewing of his prejudice breeding propaganda. Many of the better class of white folks here are condemning Groman in bitter terms. One business man remarked in the presence of the writer as follows:

"Judge Groman should either use discretion in his chatter or resign from the bench. He should remember that this community has many worthy Colored people within its bounds—people who have the deepest respect of the better class of the whites—and who compare very favorably with the judge, his family and his colleagues in both respectability and intelligence. The judge has again made a fool of himself and a laughing stock of justice in his manner of applying it."

Voters of both races will remember Groman when ballots will mean much to him. The final disposition of the case mentioned will occur during the April term and the judge's behavior will be watched with more than passing interest.

Intermarriage Ceremony Ends in Battle Royal

Chicago Defender

Philadelphia, Pa., Dec. 29.—What should have been the most peaceful sort of celebration resulted almost in a Race riot when guests at the wedding of Sarah Jones, a Race girl, and Michael Buarancina, an Italian, started fighting.

Four persons were badly hurt and a number of others suffered minor injuries in a free-for-all battle that interrupted the marriage ceremony. Revolvers, knives and razors were used.

No one seemed to know just what started the fight, but the general belief was that "some one had said something." The guests were of both races and it is said that some insulting remarks were made.

A riot call was sent in. Police found the bride and groom lying on the floor as well as two of the guests. The four were taken to the Howard hospital, where they were revived. Fifteen persons were detained as material witnesses.

SPURIOUS SOCIAL EQUALITY

Pittsburgh Courier

1922

Social equality as a reciprocal relationship based on mutual respect and esteem is almost non-existent between white and colored people. There is a kind of one-sided jim-crow equality that Negroes would do well to reject and eradicate. This is the sort of social equality that one beholds when a white man dances with a colored girl at one of our basket-ball games or when our married and single young women visit white clubs and "rests" and place themselves in the position of mistress to the white members.

At this time we are not raising any question of ethics or morality. We make no objection here to colored women married and single, becoming concubines to white men, or going to clubs and posing nude before wide eyed open mouthed white guests. The act per se of white boys dancing with colored girls is not the point at issue. But our opposition springs rather from the fact that this is not true social equality. For the reason, that although it is mixing of the races socially it is the kind of social intermingling that has produced a horde of bastard Negro children and the degredation and humiliation of Negro women. It takes place in Negro social affairs with the white race represented by its MEN only or in white clubs with the Negro race represented by its WOMEN only. When white boys come to play basket-ball with colored teams they leave their girl friends at home. But some will remain after the game to dance with the colored girls. A white man goes to a banquet given by colored people but usually leaves his wife and daughter at home. If he brings them they will leave before the banquet is served. When he is alone he will eat the meal and enjoy himself to the fullest in the company of charming Negro women. And the cry is raised neither by Negroes nor whites that he wants to marry one of these women.

White men go into Negro cabarets, approach colored women whom they do not know, and yet nothing happens to interfere with orderly breathing or locomotion. White men, we say, can do all this and be safe from beating or lynching by Negro men or from molestation by the police.

We think it is high time that this sort of social equality be done away with. It is colored men who can stop it. They should be as solicitious about Negro women as white men are about white women when they consort with a man of the other race. As long as racial conditions are as they are now, it is the right and the duty of colored men to become as infuriated when they see a colored woman with a white man as white men become when they see a white woman with a colored man.

We are in favor of honor and respect being shown any woman white or black, but at the same time we believe in balance and impartiality. If Negro women are to be debauched in white clubs by white men we demand the right to debauch white women in Negro clubs. If white young men consort with our girls in various places we must have the right to consort with their's under the same conditions. There must be no social relations between white men and colored women that cannot exist between Negro men and white women. We must insist on this and be prepared to enforce it. We must do away with these infamous practices born of slavery. White men, as a rule, have no respect for the best Negro women. They have got to be made to respect them.

After all, since it seems that white men have a weakness for the society of Negro women, insistence on the things mentioned above might help to do away with the myth of Negro inferiority.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Amalgamation - 1922. South Carolina.

WAINWRIGHT SAYS THAT THE CHASTITY OF OUR RACE WOMEN IS ALWAYS AT STAKE

(Preston News Service.)
(By R. Leonard Wainwright.)
Richmond Planet

Charleston, S. C., Aug. 18.—Many a race man unknowingly sacrifices his life in southern cities attempting to defend the chastity of our women. Commenting on these unpleasant conditions Mr. Wainwright has the following to say: 8-19-22

"The following actually happened upon the streets of a fair sized southern city and will serve as an illustration depicting the chances that the colored population of these cities have in receiving protection from the minions of the law.

"A young man was in conversation upon the streets with a young woman of his race who could easily, and without detection pose as an Anglo-Saxon. The conversation was brief, being merely a friendly greeting after a term at college. The young man was according to Andrew Y. Robinson's 'Negro Types' (which he recently published in Leslie's Weekly) a brown skin. After an exchange of greetings the couple went in opposite directions. A few feet away from where he and the young lady stood was a policeman. When the young man reached the spot where the 'copper' stood, he was stopped. 'Isn't that a white girl?' the copper asked 'Am I white?' the young man replied. 'D—n' roared the copper, 'she sure looks white, and such pretty features. Do you think I could meet her?' 'Do you think I could meet a white woman?' the young man queried, 'and if I did meet one you would be the first to suggest the rope' he declared. 'You can meet her if you care to, but the same fate that is meeted out to a Negro man will be yours' continued the young man with emphasis. At this period of the conversation the sergeant appeared and the copper went to report.

"Instances like the above is to the careful observer an every-day occurence and in number of cases the copper usually has his way, which is due to the unprincipled ways of many of our men, who for a measley few dollars will willingly entrap our women for these dirty immoral brutes. This practice is not confined to the south, but is almost universal. Then to, too many of our women consider it an honor (?) to be a paramour of a white man.

"Coming back to the main topic—How can the Negro man feel safe in cities with only white policemen, most of whom are always on the lookout for the good and refined women of our race and will stop short of nothing to carry out their feindish desires?

"The future of the race depends largely upon the battery that the Negro men place to protect their womanhood, and Negro men can only build such a battery when they are sure that their women are not enwrapped with the white scions. Many a Negro man has unknowingly sacrficed his life in as he thought protecting the honor and chastity of his race, only to have his survivors assail his unsought protection, for in many instances such action is not appropriated by the woman herself.

"'A higher standard of morality is our pressing need, with absolute ostracism for both men and women known or caught intermingling. The purity of the race must be preserved at all hazards."

Chastity of Race Women Always at Stake

New York News

By R. LEONARD WAINWRIGHT

(Preston News Service)

CHARLESTON, S. C., Aug. 16.—Many a race man unknowingly sacrifices his life in Southern cities attempting to defend the chastity of our women. Commenting on these unpleasant conditions Mr. Wainwright has the following to say: 8-1922

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Amalgamation – 1922

Tennessee

High Tennessee Court to Prove Family's Color

Chicago Defender

Memphis, Tenn., Feb. 3.—Angered and stung because the district directors have barred his children from attending school, on the ground that they are "Negroes," Jefferson Black of Montgomery county has filed in the State Supreme Court an appeal from the Montgomery County Court, where his petition for a mandamus was denied. He also asks $500 damages.

Featuring as it does the color issue, the case has attracted considerable attention. Black's children are dark, but they have not associated with any but white people. It is not known how the first objection to them originated.

The transcript sent to the Supreme Court, one of the most voluminous ever filed in the court, contains 301 typewritten pages, 31 depositions and 16 exhibits, including the photographs of the children and their parents. The depositions cover the family genealogy for three generations and state the children have a small stamp of Cherokee blood.

Commercial Appeal 1923

"THE INSIDE COLOR LINE"

About a year ago I submitted to one of our colored magazines an article on the "Inside Color Line." And although the article was not published, it was not returned to me. However, the editor told me (or rather wrote me, that admitting such a color line did exist, it was hardly noticeable in the north, besides we could not afford to let the white man know our faults or count our weakness on that line. A few months after that I read in the Chicago Tribune that there were distinct color lines in the society, schools and churches of the negro race. Of course I knew that the Tribune did not relate to the southern negro, as the full lesson of caste among colored people could be studied and learned in the Windy City.

But yesterday when I read in the Literary Digest of March 18, "Color Lines Among Colored People," I was aroused to deny that the practice is peculiar to the south, or to the southern negro on northern soil. The article gives the fact that the writer, Y. Andrew Robinson, is a colored man, and presumably writes from an exceptionally thorough experience. Mr. Robinson says the color line among colored people is especially marked in the south. I may not be able to deny that there is some color favor in places in the south. It seems that in leading colored cities as New Orleans, Atlanta, Savannah, Charleston and perhaps Memphis and Nashville, Tenn., society lines may be drawn a little in favor of color, but you must also know that these cities are well sprinkled with northern culture and northern sentiment.

It is well, too, to know that the color lines among colored people are not among what the world calls common people, the truth is the illiterates pay no attention to color, the lines that are drawn are among the educated, the cultured, and as the north and east claims more of the culture, they show more of the tendency to color caste, hence the blue vein circles of Washington, D. C., Cleveland, Cincinnati, St. Louis and perhaps Chicago and New York. That there may be shadows of the color line in some of the leading schools of the south, I will not fully deny, as I remember so well that the first teachers and leaders that the southern freedman had were the educated ministers and teachers from the northern schools. These leaders took active part in laying the foundation for polite society among southern people, and in doing so they built on color caste. They sought to bring into prominence those of lighter hue. Many of this type were persuaded to go north to be educated, as they returned they became the social leaders. Thus by circumstance the mullato ranked ahead in the south, while in the north he was chosen because of color.

We hope the next time the negro color line is paraded it will draw its boldest strokes where they belong, among the professional leaders of the northern cities.

L. W. COLEMAN.
Principal School No. 2, Greenville, Miss.

CAN YOU BEAT IT?

East Tennessee News

(Cleveland Advocate)

There is a story which comes from New Jersey which would be amusing if it did not have the earmarks of truth, even though it is ludicrous in the extreme.

Knoxville Tenn

It is said that a number of black folk are dissatisfied with Representative Walter G. Alexander of Orange, a Colored man, because he cannot be distinguished from the whites in the legislative halls. So the wise-acres want to substitute a brother who is unmistakably black.

8-24-22

If we did not know "the Colored brother" so well, we would be inclined to pass up this story as of hoax. But we are constrained to admit that the story sounds dangerously like the truth.

We have heard about "the blue veins" and their vaunted superiority, as they consider it, over the darker ones, and we were unpleasantly reminded by a writer, just the other day, in Leslie's, about the amusing difference we make of the color among us, but this latest "wrinkle" from New Jersey, according to Josh Billings, is "2 mutch."

Representative Alexander according to the story, is an able legislator. He stands out among his fellow representatives in a definite way. But he is too "fair." When the proud pilgrims treke down to the New Jersey Capitol to take a look on the floor and point out to interested spectators: "There a Colored representative," alas! Alexander befuddles them, because of his light color. They can't do it. So Mr. Alexander must give way to more pronounced type of real honest-to-goodness brother.

Can you beat it?

DIVISION OF BEHAVIORAL SCIENCE RESEARCH DEC 15

Amalgamation—1922 Tennessee

WHITE BANKER SAYS WIFE HAS COLORED BLOOD

Rich New Yorker Makes This Charge In Plea For Absolute Divorce

WIFE A SOUTHERNER

"Social Equality Ball" of Her Family Recalled By One Who Was There

(By Uncle Bennie Brown)

New York, Oct. 19.—That sometimes the blood that prominent white men in the far South have allowed to flow so freely into the Negro race turns and flows back for a while, is brought to light every now and then when some domestic rupture bares the family secrets.

The most recent case of this kind has come to light in the divorce proceedings of Beverly D. Harris, white, prominent Southern financier and vice-president of the National City Bank of New York. In his plea for separation now before the Supreme Court here he sets out as one of the allegations that Mrs. Harris misrepresented her parentage and that she is an octoroon.

The inference is that somewhere in the lineal parentage of Mrs. Harris flows a strain of Negro blood. No white or colored man with any knowledge of intimate social conditions in that section of the South from which the Harris family comes would dare deny the possibility of such a charge, for it would be hard to tell now who has or has not Negro blood in their veins. The known cases come out only where there is some extreme provocation.

Owns Lee Line Steamers

Before her marriage Mrs Harris was Miss Eleanor E. Lee, a member of an old Southern family, the main branch of which is the well-known Lee family of Memphis, Tenn., owners of the famous Lee Line Steamers plying the great Mississippi River. Harris at the time of their marriage was vice-president of the Commercial National Bank of Houston, Texas.

Just where the Negro blood flows into the Harris household has not been made clear, but the allegations that she is an octoroon indicates that her grandmother was of Negro descent, the men in the case being white. There have been many cases in the South where notable white men, even governors, have had Negro blood in their veins. There are thousands of colored women in this section who, because of their color, find it harder to remain colored than go along as white.

Social Equality Ball

This has not been the only time, however, that the famous Lee family has figured in interracial complications. Several years ago the Memphis daily papers carried a feature news story of a "social equality" ball that had been given by the ranking matron of this well-known white family, in which a gang of white men from the Y. M. C. A. threw ripe eggs on Mrs. Reese Lee, white, as she stood in line receiving colored guests at her palatial Madison avenue residence in Memphis.

This story grew out of the fact that following the customs of many of the older Southern families, the servants are given an annual social at which time the house is thrown open to them and the guests that they may invite.

The Reese Ball was an institution among the social group comprising the servant class, for it was known not only for its costly viands, but old man Lee opened his famous wine cellars on this occasion as freely to the guests of his servants as if he were dining kings and queens. The most expensive caterers were engaged and the best colored orchestra in the section.

The writer of this article was present on one of these occasions when the famous William H. Handy, of "Memphis Blues" fame, furnished the music for the occasion. And did they wear good looking clothes? You can tell the world they did.

According to the story carried by the Memphis papers on the night of his last famous ball, more than 50 limousines brought gayly-bedecked colored women and conventionally dressed men to the Lee home. Mrs. Lee had invited a few friends to see these colored couples dance, and it is said captivated by the music, these few white couples could not help taking a round or two. The Reese home was just in front of the Central Branch of the Y. M. C. A., and these scenes had been watched by a group of white members during the night As the guests were leaving a bunch of these fellows had gotten eggs and began throwing them as Mrs. Lee was bidding the guests of her maid good night. Some of the eggs struck Mrs. Lee and she called in the police.

For some time this incident stirred Memphis to its depths. The hot retorts of Mrs. Lee brought forth wide newspaper publicity and she abandoned her great Madison avenue home, which had been an institution since long before the days of freedom, and went to live in New York.

Rich New Yorker Separates From Colored Wife

New York, Oct. 13.—For more than three hours today Beverly D. Harris, former vice-president of the National City Bank told first of his suspicions and then his investigation of his wife's past.

Mr. Harris pleaded the alleged revelations growing out of his investigations as sufficient reason for stopping his payments of $1,000 a month to her under an agreement entered into May 7, 1921. He had married her in July, 1915, he explained, believed she was Miss Elaine Lee, daughter of Stacker Lee, of Memphis, Tenn., and niece of Eli Raynor, represented to him by his wife, he said, as a man high in the business and social world of Memphis.

He discovered later, he testified, she was not the daughter of Stacker Lee, was no kin of Eli Raynor, and that Raynor was a Memphis gambler. In his subsequent doubt over his wife's real paternity he admitted he had considered the possibility she was the daughter of Zetta Lee, described to him as a beautiful octoroon.

Justice Spiegelberger ruled Harris was stopped from pleading his wife's alleged past as a defense.

Mr. Harris testified he and his wife were married in St. Louis in July 7, 1917. His first suspicions concerning his wife's life and associates before he met her were aroused in February, 1921, he said, when he went to Memphis on a business trip and happened to mention in the course of a conversation with a business associate and friend that his wife was the daughter of Stacker Lee.

The friend admitted he had known Stacker Lee, Mr. Harris said, but could not remember any children. In April, 1921, he said, his friend told him Stacker Lee had had no children, that Mrs. Harris was not the niece of Eli Raynor and that Raynor was a gambler.

This friend put him in touch with W. L. Nanney, Mr. Harris said, who was a former gambling associate of Raynor. Nanney identified a newspaper portrait of Mrs. Harris as Ella Lee, according to Mr. Harris, and told him he had first seen her years before with Eli Raynor in Zetta Lee's resort and that she had later gone to live with Raynor.

Amalgamation—1922.

Governor Neff accepted an invitation to join a party of coon hunters in Bastrop county, during the holidays. He should have come to San Antonio, if he wanted to find the game plentiful. From the gangs of juvenile mule-niggers to be seen upon our streets, and the number of washer-woman sporting silk skirts in this Christian community, "coon" chasing seems to be a popular outdoor sport in the Alamo City. It is a mighty poor advertisement for any town, and a burlesque upon its pretensions to uplift, where you see so many write women wearing percale dresses and cheap footwear, while their washer-women light up the sidewalks, arrayed in blazing silk gowns and costly satins. It is always the hit pup that starts the yelping—so fly at it.

COURT TRIES TO FIND COLORED BLOOD IN MAN

Texan Arrested for Being Colored After He Had Married Third White Woman

ATTENDED COLORED SCHOOL

Father Never Discussed Mother, But He Thought Her White

Fort Worth, Texas, June 8.—After living for twenty-three years as a white man, Frew Teichman, thirty-seven years old, was arrested and placed under $2,000 bond on the charge of being colored.

Teichman who has lived here for twenty years or more, has been fairly successful in business and is a trustee of Northside Methodist Church, white. Members of the church went his bond to secure his release. He is also said to belong to three white fraternal organizations.

He has been married three times, each wife having been white. No 1 divorced him. No. 2 died after having given birth to two children and he has been living with No. 3 for the last five years.

Charge Against Teichman

The charge against Teichman, according to the Texas statutes, is "miscegenation." The law prohibits the marriage of any person in whose veins runs the blood of a Negro within the third generation, to a person of the white race. Violation of the statute is punishable by a term of two to five years in the penitentiary.

Teichman, an expert bookkeeper and accountant, says he never saw his mother, but understood from his father that she was white and said it was seldom that his father ever talked about the mother.

"This is the most unfortunate affair of my whole life," said Teichman while in jail to a reporter. He wept as he talked. "I have tried to live an honorable life and I know I have been 'white' in my dealings. I never was arrested or charged with anything before.

"I was born in Houston and my father was well known, and, of course, white. I couldn't get my father to ever discuss my mother, but it was natural for me to think she was white. Yet when I was a boy my father placed me in a Negro school. When I reached fourteen years of age I realized I shouldn't be associating with Negroes, being of a different race. I ran away from home, still thinking I was white, and I have been recognized as a white man ever since.

"I did not go to school much when I was with my father, but I made my own living and studied as I worked. I never dreamed anything like this would come up."

Investigation of Teichman"s case began a week ago when information was received by the Grand Jury that he was living with a white woman. Assistant District Attorney Martin was sent to Houston to obtain evidence and upon his return the complaint was filed.

Martin said he talked with several merchants in Houston for whom Teichman had worked when a boy and he quoted those merchants as saying that they had supposed Teichman was a Negro. A teacher of a Negro school which the prisoner attended also told Martin that he always had thought Teichman was of the Negro race.

Texas.

Texas Law Ruins Life of Couple

Happily Married Pair Must Separate; It's Color Bug

Fort Worth, Tex.—Frew W. Teichman, deacon in the North Side Baptist church, one of the most exclusive congregations in the city, where he had served seven years as a Sunday school teacher, married at various times three white women and was a member of three prominent white fraternal orders, faces the charge of being a member of our Race.

The technical charge is miscegenation—marrying a white woman—a criminal offense under the Texas laws.

Teichman's arrest caused consternation in the church and a sensation all over the city. For years he had moved in the best circles of the city and no breath of suspicion had ever been attached to him. While slightly dark complexioned his appearance and bearing are that of a white man. Two children, a boy 14 and a daughter 13, by his second wife, now dead, attend school with white children and number among their associates many boys and girls of the leading citizens of the north side.

In some manner it reached the district attorney's office recently that Teichman was in reality not white that while his father was a white man, his mother was an African. Inquiry satisfied the district attorney there was a basis for the charge and he laid the case before the grand jury, with the result that Teichman was arrested and Assistant District Attorney Jesse Martin was sent to Houston, Tex., where Teichman was born, to make an investigation.

According to Martin, he talked with several Houston merchants, who said they employed Teichman when he was a boy and that they understood he was of our Race. Martin also talked with a school teacher who had taught him. An indictment followed.

The state law under which the charge was filed prohibits the marriage of any person in whose veins runs the blood of an African within the third generation to a person of the white race. Violation of the law is punishable by from two to five years in the state penitentiary.

Teichman, who came here in 1916, was married at a local parsonage in 1917. He admits his marriage, but says he thought he was a white man. It is admitted by Teichman that when a youth he was sent to schools with children of our Race. He ran away from home when 14 years of age and has since been recognized as a white man. He claims to have known but little of his mother and contends that his father refused to talk of her.

Teichman was first married at Diboll, Tex. This wife divorced him. He next married at Dallas, Tex., the oman who bore him two children. She died. It was after this he came to Fort Worth.

Teichman's wife is standing loyally by him, as are also his employer and his pastor.

"I can't help what they say," says his wife. "He is my husband and I'm going to stick by him in his trouble."

"It's an unfortunate affair," Teichman said in his cell at the county jail as tears came into his eyes. "I've tried to live an honorable life and I know I've been white in all my dealings. I never was arrested or charged with anything before."

He then told how he was born at Houston, the son of a white man. He doesn't remember his mother.

Deputy Sheriff Gordon, who assisted in the Teichman inquiry, says that two of his sisters have married white men in Harris county. If Teichman is convicted, or proved to be of our Race, indictments will be asked of the grand jury against these women.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Amalgamation — 1922. VIRGINIA

NORFOLK VA VIRGINIAN PILOT
APRIL 20, 1922

WHITE MAN AND NEGRESS FINED

Charles Forsman, white, 32 years old, and Marie Smith, negro, 27 years old, were each fined $50 and costs by Justice Simmons in Police Court yesterday on statutory charges.

The pair were arrested late Tuesday night by Sergeant Moore and Detectives Arnold and Harrell when the officers found them in a room at 703 Southampton avenue, a white residential district in Atlantic City.

Sergeant Moore testified when he entered the room Forsman told him the negro woman was his wife. Sergeant Moore also testified the woman told him she and the man had lived at an up-town address as man and wife before moving to Atlantic City. Sergeant Moore found a letter addressed to the woman at the uptown address as Mrs. Marie Forsman.

Forsman testified he rented the first floor of the Southampton street address and the negro woman was employed by him as housekeeper. He said she lived in the apartment, sleeping in the front room. Sergeant Moore testified there was only one bedroom in the place.

Sergeant Moore testified and the two defendants admitted half the furniture in the place is owned by Forsman and half by the negro woman.

Negro Woman Seeks Divorce From White Husband.

negro Star
Wichita, Kansas
10/20/22

(By The Associated Negro Press)

NORFOLK, VA., Oct. 20—After having lived with her husband for thirty years, Ida May McGrath was granted yesterday in the Court of Hustings an injunction restraining her husband. Thomas Francis McGrath, from molesting her or doing her bodily injury.

In her complaint, Mrs. McGrath stated that her husband has cruelly mistreated her from the first year of thtir marriage, but that she suffered in silence for the sake of the children. She claims that he threatened more than once to kill her. She is suing him now for divorce.

McGrath is the white man who gained considerable notoriety several years since by advocating the discontinuance of the marriage vows for Negroes declaring that they were too low in the social scale to appreciate the sacredness of the marriage.

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REEL 15

Amalgamation – 1922.

West Virginia

WHEELING W VA NEWS
FEBRUARY 13, 1922

NEGRO AND WHITE WOMAN ARE JAILED

Barnesville Negro Used Gun in Ohio Because of Woman, Authorities Claim.

Ed. McCourtney, colored, of Barnesville, and Gladys Brewer, white, of Bellaire, were sent to jail for 30 days and fined $50 and costs for loitering by Police Judge John S. Ritz this morning.

Officer Mueller found the pair on Twenty-first street about 12:30 last night.. Neither could give a satisfactory account of their presence on the street.

McCourtney admitted that he had known the woman for a year, but insisted that their presence on the street at midnight was harmless. He also admitted that he was out on bond on an Ohio charge of felonious shooting, but denied that the shooting trouble had anything to do with Miss Brewer. The woman, who is a waitress at the Busy Bee restaurant, Bellaire, said she was a native of St. Marys, but has been in Bellaire for the past five years.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15